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Regeneration and Resurrection

BY KORESH

THERE IS no question of greater importance today than the one of human origin and destiny. We have the authority of Jesus for the cognition of two origins of man. Said he, "I am from above; ye are from beneath." The ordinary evolutionist has gone so far as to confess the latter half of the Lord's statement, for he also says that man has evolved, in the order of his progress, from the baboon; that is, man has come up from beneath. The other half of the Lord's statement is not confessed; namely, that the divine Man is the Lord from heaven. This is not at all surprising, for no man can confess his origin from the personal Lord God—who was the manifest Son of God, Son of man—without that determinant inclination arising from having been at some time recipient of the Spirit of truth.

The doctrine of re-embodiment, in which is involved recurrent memory, must embrace at the end of every cycle the *anastasis* of two distinct classes; namely, those who accepted, and those who rejected the baptismal Spirit of the progressive order. In illustration of this point we may refer to those who were inspired by the respirational afflatus (the Holy Spirit) as one class, and those who rejected its operations—thereby sinning against the Holy Ghost—as the other class. Those who were receptive to the Holy Spirit were enabled to confess the personal Godhead in Jesus Christ. They accepted him as their personal origin of the Spirit, he having life in himself—he was *the* life. They were also rendered regenerative. The life of the Lord was planted in them, and through this implantation they will come, in the *anastasis*, as the firstfruits of the resurrection. Those who rejected the Holy Spirit will also come into the resurrection; will also recognize the law of re-embodiment, and will reject Jesus the Christ as the origin of their being, because they did not receive his life.

The Flaming Sword

"And he placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

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The Great Revelation of Universal Mysteries

Koreshanity Reads the Language of Causation
in the Cosmic Form, Functions, and Phenomena

BY KORESH

THE WORD KORESHANITY is a puzzler to many people. What does it mean? It means that the world has reached the end of the age, and is now entering from the Piscatorial era into the Aquarian dispensation. That class of people engrossed in the ordinary activities of the world involving its speculative tendencies,—it comprises a great majority,—has no conception of the significance of what is meant by dispensations as pertaining to the progress of the world. Human progress is defined by cycles, and these are determined by the movements of the sun, moon, planets, and stars in their relations to specific points on the earth. All cycles are partially recurrent until they are complete in the culminating cycles of all the series, when there is a return to the initial or absolute beginning point of everything in creation. There is no creation in that sense of creation or beginning generally believed in by the so called Christian world at large. In such a sense, the universe never had a beginning. It has been here from everlasting to everlasting.

The universe is a complete whole, involving all of the properties of a thing. Every specific thing constitutes a part of the general whole. There is a material universe; the term means one turn, from the Latin *universum*; *unus*, one, and *vertere*, to turn. It is the *to pan* of the Greek; the *mundus* of the Latin. It involves the idea of one great thing having a specific and universal form, in which the functions work in one harmonious whole. We may therefore say that the universe possesses all of the properties of form. As one of the most distinctive properties of form is limitation, we can declare, without fear of successful refutation, that the universe has this property, and consequently is limited. We do not dwell in an illimitable universe. This conception is due to ignorance. The ordinary mentality is so puerile that it cannot define the form and function of the universe, therefore it says it is illimitable—as the easiest way out of an unsolved problem.

When the would be scientist declares the universe to be illimitable, he places its study beyond the jurisdiction of the human mind, and denies himself the right to entertain any but assumptive conclusions regarding its forms or its functions.

The universe is one, and it is material in its form. Limitation is therefore one of its characteristic and distinctive properties. When a man says it is illimitable, he simply declares himself incompetent to pass upon any one thing belonging to it as a whole, and calling it scientific. Every subordinate form of the universe is relative to the universal form. No subordinate form is understood until its relation is known to every other subordinate form, and the whole is known as the universal form. Function and form are coördinate—co-equal and co-eternal. Reason—founded upon the demonstrated premise of Koreshanity—determines that the universe in its material existence possesses the properties of all subordinate things, and that it is limited because it exists. Its form not only possesses limitation, but that limitation is determined by the laws of geometry. A knowledge of the form and function of the universe gives us the power to define the laws of recurrent cycles, and enables us to denote the character of the end and the beginning of the ages.

The universe contains the massive mentality of the universe, in the aggregate mental force of the human race. This aggregate mentality has a focal point in the race, as the mental nucleus of all intellectual and affectional forces. Mentality does not, nor can it exist independently of brains; therefore brains have existed eternally for the purpose of performing the functions of the mind. It is for this reason that there must be recurrent points of mental focalizations, in which creation has its recurrent beginnings. "In the beginning the Gods created the heaven and the earth." We have employed the term *Gods*, because this is the original Hebrew, and we have no authority to prevert the Scriptures for the support of religious creeds. "In the beginning," in-

volves no indication of a purpose to define a time when the world had no previous existence. This may be illustrated in the laws of motion and function which determine the cycle of Mazzaroth, which is the cycle of the movement of the sign through the ecliptic; this embraces a period of twenty-four thousand years.

The sign moves about fifty seconds of a degree every year, and it requires a definite period of time to complete this cycle. When it is completed the end of the sign has come, and the time of the beginning is reached. As the sign is moving on the ecliptic, there is a corresponding movement in the progress of human life; and when the end of the cycle is reached in the physical heavens, the end of the cycle of human progress is also reached. Nineteen hundred years ago the sign Aries culminated in its own constellation Aries, hence came the end of the cycle and the beginning of the new one. The end was defined by the manifestation of John the Baptist, and the beginning of the new cycle was represented by the Lord Jesus. The life of John flowed into the Lord, who constituted the end and the beginning, because he was the beginning of the creation of God, as it was expressly declared of him: "I am the first and the last, the beginning and the end, the Alpha and the Omega."

The Lord Jesus, the Christ of God, was the beginning of God's creation. This beginning can come at any time when the proper cycle is complete. It may be plainly seen that the beginning referred to in the Bible does not signify a time when the world did not exist, and that then the Lord God went to work to create a world. The beginning of the creation of God was when the Lord planted the germ of his own life in the human race, to generate himself in the race for the purpose of raising up from that race the Son of God for two distinct ends: the one, to perpetuate the throne and altar of God; the other, to raise up from that Son's planting, the Sons of God at the end of the Christian dispensation.

Koreshanity is to the Christian dispensation what the Christian dispensation was to the Jewish age of the world. When the Christian dispensation was ushered in, the sign Aries was moving out of the constellation Aries into the constellation Pisces or Fishes. The Christian era began with the movement of the sign Aries through the constellation Pisces. The sign is now reaching its culmination in the constellation Pisces, and is moving into the constellation Aquarius. This is the scientific constellation of the twelve Zodiacal constellations, and represents the scientific age or dispensation of the world's progress. This is because water is the universal solvent, and as the Water Carrier has the solution of all scientific questions, he initiates the age, in the revolution of science. It is not reasonable that a power that has been opposed during its existence, to all the principles of the Christian faith, should be the power in the world to determine the premise upon which universal science is predicated. It is a fact that the present premise of the Copernican or Newtonian system of astronomy was given to the world by the Mohammedan

power. The premise of modern astronomy is the assumption that the world is convex. This assumption of Copernicus was derived from the Ptolemaic system.

The stress that we are laying upon the constitution of the physical universe, is not that in itself it is so important, but that a knowledge of the laws of the forms and functions of the physical (alchemico-organic) universe must constitute the foundation of the knowledge of theology, of all human relations, and hence of the laws of the organic construction of the social fabric. The science of religion must be derived from a knowledge of the form and function of the alchemico-organic world, because the world is the utmost expression of the creative power and constitutes the language of expression. If we can read this language we can understand causation. We may define the character of Deity if we can thus correctly read. This reading must define the limitations of the language of cause.

It is within the province of Koreshanity to bring down the New Jerusalem, to define her location, and to build her habitation. Her first descent is into the Prophet who represents the end and the beginning of the age. Her second degree of descent is into the Sons of God, who will constitute the Order of Melchizedek, the hundred forty and four thousand who will stand on Mount Zion; that is, in the state of righteous integrity at the end of the old and beginning of the new dispensation. From this, she will occupy the beautiful city which will follow in the wake of the artificial cities that are following one another in rapid succession, as if for the purpose of furnishing a contrast of what God can do as compared with the best that men can do to display the ingenuity and constructive skill of human possibility. Koreshanity will build the capital city of the world; it will be located at the point where the vitellus of the alchemico-organic cosmos specifically determines. The position of the sign which marks the head of the coming dispensation, will define the location of this greatest of cities. The world will be governed from this Capital.

Koreshanity is the science of all sciences, in which is involved the science of religion, the science of theology, and these include the science of immortal life. Immortal life will obtain in the body now at the end of the Christian age of the world. This mortal will put on immortality here in the body; this corruptible will put on incorruptibility now and here. The time is at hand when there shall be no more death with those who accept the Lord in the fullness of the significance of his mission to the world. The world has waited for thousands of years to reach the science of immortal life, and now that science will be applied to accomplish that for which the human race has waited. Immortality to the race will be the result of the application of the higher physiological laws to our lives. This science is of the will and the intellect. It will proceed from a perfect understanding of all the laws of life, and thence a thorough application of those laws.

It is not the purpose of this article to specifically define the laws of immortal life; we will say, however

that they are contained in the scientific comprehension and exposition of the ten laws or principles of Moses. This exposition is given in the scientific publications of the Koreshan Unity, and cannot be found in any other literature of the world. We are giving to the world the science of immortal life, and we will make it possible for that portion of the race which is attaining its first fruitage, to come into life. The Christian world does not generally know that the prayer, "Thy kingdom come, and thy will be done in earth as it is in heaven," means that the kingdom of immortality is to be established here in the natural world. This is one of the hard facts for the consideration of the race. Man reaches immortal life at the end of the Christian age now at its close.

Koreshanity is the name of the new church and state, the name of the new heaven and the new earth; the old heaven and the old earth shall pass away. This literally signifies that the old governments and old church will come to naught, and that there will be established a new church and a new government, wherein will dwell the righteousness of God. The Christian dispensation is at its end. It is unmistakably disintegrating, and it does not require the eye of a prophet to discern this obvious fact. There is nothing left in the Christian church to recommend it to the favor of the world. It has completed its mission in the bringing forth of the new church and age. Then let it pass. "Come out of her, my people," before her dissolution carries you down in her inevitable ruin. "Blessed are they that DO his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

The Coming Age of Equilibrium

The Destined Victory Over
Death in the Natural World

By KORESH

THE KORESHAN SYSTEM is inaugurated for the purpose of restoring normal states and relations, and insuring their permanency through their scientific regulation of all the functions of life. The want of equilibrium in the social fabric has its inception in the radical and wilful violation of organic law, actuated either through the conscious disregard of religious, moral, political, social, and physiological obligations, or through ignorance of the science of law, and lack of application because of such ignorance. The attainment and maintenance of a state of equilibrium can only accrue as the result of a thorough comprehension of the principles of both life and death; and these may be resolved to a simple and unitary radix, whose quality may be stated in a brief but inclusive formulary.

Love is the fulfilling of the law. Is argument required for the demonstration of the distinctive virtue of love to God and the neighbor, as differentiated from the love of self, which now comprises the basis of nearly every impulse to human enterprise and activity? Life and death are two antithetical states involving properties of diametric force, whose energies are so at variance

as to insure a perpetual opposition and struggle for supremacy and perpetuity. We mean by life and death, the two states properly denominated mortality and immortality. The ultimate of man's natural destiny is in reaching such a degree of development and control of the functions of the physical organism, as to insure to him a passage from the natural to the spiritual or heavenly domain without the death of the body. The Lord Jesus in his earthly career—fraught with a succession of triumphal combats against the hells and final achievement of victory over the grave—conquered death in his own organism, and became the promise of a corresponding victory for all such as will obey the same law with the same fidelity, overcoming in themselves the power of corruptible dissolution as he overcame and entered through theocrasis into glory.

Mortality is man's birthright through propagation from his sensual and lower origin. Immortality is the birthright of man through regeneration from God, by virtue of the divine planting or impregnation by the operation of the Holy Spirit. "I am from above," said Jesus; and this annunciation was proclaimed pursuantly to the central law of his conception by the divine overshadowing or spiritual impregnation. "Ye are from beneath," was uttered upon the basis of human origin through sensuous propagation; a propagation which involves inevitably a final corruptible dissolution through decay.

The present system of religious, political, and social activity has its momentuations in the central potency and force of self-love. It is opposed to the law of God, as theoretically stated and practically applied by the Lord; and its career and termination are essentially mortal. In the presentation of two diametrically opposite determinations of human purpose as the two rival potencies of being; namely, love to the neighbor and self-love, we have denoted the foundation stones of both life and death, or of immortality and mortality. Love to God, manifest in love to the neighbor, is the keynote to the concord of harmonies soon to vibrate the octaves of terrestrial resonance, as the Deific respiration fills the body with God's eternal, vital presence. "And the Lord God breathed into his nostrils the breath of lives, and man became a living soul," was true when, in the first Eden, the Sons of God awoke to the consciousness of divine origin, inception, birth, and destiny. Again God is about to breathe into man's nostrils the breath of lives, through the coming theocrasis; and Eden restored will confirm the testimony of the sacred witnesses of God's humanity and humanity's Godhood and celestial origin.

The kingdom of God established in the earth will fulfil the hope of consummate aspiration. This kingdom established will verify God's promises, and also human expectation as predicated upon, and resting in his purpose to reclaim the earth (man's body), and his power to achieve the victory over death, and make his triumphal entry into a domain hitherto under the jurisdiction of his satanic majesty. Nothing less than God's own kingdom inaugurated with men, will satisfy the longings of the chosen race; nothing less than this will

fulfil the expectations of humanity as built upon the verity of the Word of God's annunciation. Nothing less than this can verify man's predication of the omnipotence, omniscience, and omnipresence of Deity, and the immortal destiny of the race,—the hope of which is fixed in his confidence in the promised purpose of the Eternal.

If the kingdom of righteousness, involving the immortality of man, and with it his resurrection or restoration to his Eden state, must exist by virtue of the dominance of love to the neighbor as originating in supreme love to God, then with the building of such a kingdom must depart the system of competitive activity originating in self-love, and concomited with all the evils of unwholesome agitation. If the promises of God are of any import, there is coming an adjustment of human affairs, the basis of which will be plenal adjudication of the righteous claims and prerogatives of the downtrodden. The wail of human degradation has reached the ears of the God of Sabaoth; the cry for bread, fuel, and shelter, from those who are ground into the dust of despair by the unrelenting heel of affluent and imperialistic despotism, under the cloak of a democracy prostituted to the interests of an illegitimate aggrandizement and supremacy, has ascended, until, responsive to its pleadings, the God of justice hurls back the thunderbolts of retributive wrath, the keen-edged sword of a divine vengeance and prosecuting force of a holy equation.

We behold with prophetic prescience the coming retribution, and therefore lift the note of warning, both to the oppressor and the oppressed, who in the struggle for supremacy, constitute "Gog and Magog;" that is, the roof and floor of a conflict, the inevitable culmination of which will be the overthrow of both parties to the contest. There is but a single remedy to the evils now afflicting society—the eradication of selfishness; and this can only be insured through the fulfilment of the divine purpose to inaugurate the everlasting kingdom, to be ushered in through the coming overshadowing and outpouring of the divine fire.

The Psychology of False Systems

The Truth Distinguished
From all Its Counterfeits

By KORESH

THERE ARE people who say, "We take truths from all systems of ancient and modern thought, and aggregate them into a composite whole, and are thus enabled to give to the world a system of philosophy which embraces all truth."

The devil, like a counterfeit bill, invariably attempts to represent the genuine, by copying after the original; and he succeeds measurably well in leading the world in its wild goose chase after his *ignis fatuus*. The doctrine of the resurrection of the dead (reincarnation), of theocrasis (absorption into Nirvana), and of metempsychosis (transmigration of soul), are all fundamental doctrines of the Judaistic and Christian systems; but as

given in Buddhism, or theosophy, they are weak and spurious representations of the genuine, and not the real thing, therefore not truths but errors.

When Moses appeared before Pharaoh, he performed some supernatural phenomena because of his knowledge of the divine laws; these phenomena were counterfeited, not by the same law, but rather by a spurious imitation. As an illustration of this principle, we may note the facts of psychic power in the many efforts to pervert the doctrines of the Lord Christ, and the teachings of his Apostles, and reduce them to the common speculations of an avaricious age.

The operation of the Holy Spirit, proceeding from the Lord, and shed upon his Apostles and Disciples, was a Word (*Logos*) upon the soul, hence it was psychology. The operation of this force resulted in peculiar phenomena, giving to the Apostles wonderful powers. These powers were exercised invariably in a divine way, never for personal aggrandizement. This psychological power from the Lord was the soul of God acting upon the soul of his people. The counterfeit of this power, the psychology of evil minds for personal ends, because an imitation of the genuine, is in no sense the truth. Buddhism is not the truth; it is, however, a deceptive counterfeit, and hence modern theosophy goes beyond Buddhism in the direction of a fallacious travesty on the phenomena of divinity.

The more closely a counterfeit bill resembles the genuine, the more dangerous it is; and likewise, the more closely the diabolic mind of the atheistic and antichristian world apes the doctrines and phenomena of genuine Christianity, the more likely it is to lead men astray.

John the Baptist had great psychological power. Through it he transposed the soul of his being—the entities he had gathered into himself—into the life of the Messiah, in the psychic or soul baptism of the Lord, when the Spirit in the form of a dove lighted upon and entered the Savior. Modern humanity, of the most diabolic type, has the power to transpose spiritual forces (which are nothing more nor less than spiritual entities) from one person to another, and to counterfeit the higher spiritual and soul phenomena.

We have employed the term psychology (discourse on the soul) where, according to a more strict use of the term pneumatology would have been better; spirit and soul power being two distinct principles, and manifesting two distinct classes of phenomena. We employed the term merely because it is the more common, as applicable to supernatural phenomena.

The Coming of the Immortal Genus

A New Race of Men to Constitute the Fruit of the Age

By KORESH

WE HAVE CONSTANTLY urged upon our readers the great fundamental truths of Koreshanity, among which is the pronounced fact of the fruition of the age in the new genus, or race of men. To that portion of mankind even *professing* the Christian faith, but who are so rankly material as to ignore

the positive teachings of the Lord and his Apostles, this prophetic statement will appear ridiculous. However, we cannot resist—though bringing ourselves into disrepute, ridicule, and persecution—the authoritative mandates of the power by which we are overruled, and which compels us to proclaim the facts of the age.

There is to appear upon the field of human development another race of men. This race is not coming into the world through any slow process of evolution. The changes upon which the new development depends are to be pronounced and sudden. The material for the creation of this new genus is the mortal humanity already in existence. Involved and operative in this change are the laws of metempsychosis, reincarnation, and the dematerialization of the present humanity. We have reiterated our absolute knowledge of the laws and principles of the biologic conflagration, by which is to be brought about the greatest of all transformations through which the world of humanity has passed in twenty-four thousand years. This race of the Sons of God will constitute the reincarnation of those who, nineteen hundred years ago, were impregnated by the Holy Spirit.

We have reached the completion of the cycle; the Christian dispensation is ended, and the fruit of the age will be as we have so often declared—the product of the planting of the Son of God, and therefore his multiplication in men. “To all that believe in his name, gives he power to become the Sons of God.” This prediction is to be literally fulfilled in this world in this generation; and we are here, appointed of the Almighty, to tell the fact and processes to the world, and to discharge our obligations in the matter without fear or favor. We are commissioned of the Almighty to make this enunciation.

The moral and spiritual degradation of Christendom, the materialism into which universal Christianity has declined, and the tendency of modern culturists to dispute the supernatural powers and processes by which the great Jehovah, through all the ages, has revealed himself to the world, preclude the possibility of a reasonable consideration of the dictates of the modern prophet. The term supernaturalism is taken to be synonymous with the term no law, as it is supposed by many that nothing is supernatural. There is a physical and a metaphysical domain. There is a realm where natural law operates, and there is a sphere of existence where supernatural law pervades and is active. Super means above, hence supernatural would signify above the natural. The forces of the supernatural domain may so operate through electro-magnetic and biological alchemy as to resolve in alchemic fires the humanity which generations of progressive development have prepared for the conflagration.

We know whereof we speak. We know the great conflagration is about to be precipitated, and that no power in heaven, earth, or hell can save the world from its present corruption, but the power of the Almighty God, to be wrought through his prodigious miracle of the ages. It is to this end that Koreshanity is serving the world, for it is in the province of the Koreshan order to organize the biologic battery, and to institute the processes that will insure the conflagration.

Man's Intermediate State

BY KORESH.

IMMORTALITY is the intermediate state between the mortal or dying condition and the state of eternal life. It is said to “those who seek for immortality, eternal life.” The immortal or incorruptible state is that which constitutes the fruit of the Tree of Lives, or the Sons of God. It is the arch-human existence attained through the function of the arch-human Motherhood, into which the spirit flows that is generated in the conflagration, in which it is said the world is to be burned. It is through this arch Motherhood that the Sons of God are to be projected from the sublimated essence of the great consumption, wherein thousands of males and females are consumed in the electro-magnetic fire of dissolution.

The Sons of God (biune, two-in-one) are the restored humanity in the image and likeness of God, male and female, not in two distinct forms, but in the form of the immortal structure, alive and immortal because the two qualities of the masculine and the feminine interflow and (immaculately) blend into a perpetual unison of life. This intermediate state of life between the visible and mortal, and the invisible eternal, called immortality in the Christian Gospel, is identical with Devachan in the Hindu philosophy, with the difference that in the Hindu philosophy there is no definiteness, and consequently no comprehension.

The Bane of Orientalism

BY KORESH.

WHEN the time comes for the catastrophe of the Christian world, its greatest enemies (the sympathizers with Oriental cults) will be the blood relationship of the nations to be destroyed. Citizens of Europe and America, native born, will have become sympathizers with the Orient through their adoption of the Oriental systems of religion, which are multiplying their adherents more rapidly than Christianity is growing in “pagan” countries. The kind of Christianity now being promulgated throughout the East is no more like the religion of the Christ, than the modern exposition of the religion of Egypt is like the Egyptian system of religion originating with Noah, the Breath of God. Orientalism, as it is developed in the Occident, will become the deadliest internal foe to the Christian world when we reach the climax of arms, as certain to arrive as that there is a God in heaven; and the Christian world has proved itself untrue to its great trust of insuring love and peace, and trust founded upon the righteousness of men, rather than upon the commercial spirit.

The Fellowship of Divine Socialism

BY KORESH.

The love that dwelt in the heart of the Christ was the love of God; his socialism was that of human fellowship, and because his life was placed in the race in the beginning of the age, the harvest was maturing will consummate in the perfect fruit of righteousness.

The Indicia of Human Progress.

BERTHALDINE, MATRONA.

LOVE WITHOUT DISSIMULATION

*The Dangers of Sympathy
and How to Avoid Them*

THE SEDUCING doctrines of devils, one of which is that sympathy is a very fine thing, are running rampant in would be Christian people. Sympathy is an abomination unto the Lord. "Let love be without dissimulation," is the exhortation—that is without pretense; let it be genuine. If Christian people would put on the whole armour of God, and add to their virtue the knowledge of God, or the science of his being, which, applied to life, is the moral law fulfilled according to the laws of form, function, and equitable distribution, governing the universe, each would have his own to the fulness of his satisfaction, and be in no want of sympathy.

Nominal Christians just pretend to love and follow the Lord Jesus; really, they just hate what he taught his primary group of Disciples. He taught them to have a common purse, and to allow the interests of the lesser mortal family to become swallowed up, transmuted, and absorbed by those of the greater or immortal family of their God. Christians, as a rule, hate the God advised self restraint in the exercise of sex potency, and the polarization of the sex forces through celibacy in obedience to the Messianic law, to the end of producing a seed or savior of the whole family of Gods. They just naturally cannot endure any of the sound doctrines of the law of life and immortality, brought to light by the gospel or good news that one immortal, the man Christ Jesus, had been produced by the conservation and prophetic and priestly direction of the sex forces of a circumcised race.

What is to bring back the love of sound doctrine and a life of divine love in the world of races called Christian? Naught can, but the light of life, a genuine science of God. The great "I Am" must scientifically declare himself again to a people whose God is forgotten and forsaken. The Almighty must restore Zion, rebuild his temple, and establish a Father's house, into which whosoever will may come and find rest.

One of the doctrines of devils—that of sympathy, or the taking on of all mortal conditions through zeal without knowledge, has had its day and served its purpose; its purpose being that of letting the Gods themselves refresh their memories of it, that they may know again, or remember what it is to be mortal, and serve the Lord their God as sin bearers. God Almighty has carried all our sorrows and borne all our griefs, till he has reached even the limit of a God's endurance. It is time for men to come up to the help of the Lord, unload him, cart off the debris with which they have smothered him, and set him free to rebuild his city and his temple. We have blamed the Almighty, cursed our fellows with our own shortcomings, and then thrust out our beggarly palms for sympathy.

It is time for all would be men to arise, to confess their own sins, mend their own ways, quit their own meanness, and set up a square dealing business in the name of the one Law-giver and Prophet of all the ages, the God of Israel, the Savior. This move requires of would be men that they gather themselves into communities, pool their wealth for the common interest floating capital, and then and there go to work at agriculture and all forms of applied science and art, harder and more enthusiastically for the common good of humanity than ever they did for the biggest pile of almighty dollars ever seen.

When we see thousands forsaking their evil ways to live righteously, we shall have a first class indication of human progress in health, wealth, and wisdom.

Woman's Revolt Against Man's Dominance

THE UNIVERSAL REVOLT of progressive women from the old order of sensual propagation, with its family life of domestic drudgery, is a clear indication that the Piscean era is terminating. The excessive proliferation of the corruptible, mortal species, with all the concomitants of sin, to make of this beautiful sphere of earth a series of hells triumphant, has ceased to be attractive to a woman inclined to true godliness. Woman is now so far emancipated from the marriage so called, of the curse pronounced in Eden, that she is, from her intuitiveness to recognize, and swiftness to avail herself of helping hands, becoming a very thoughtful, reasoning creature. As such, reasoning with the Lord, she becomes the most enthusiastic aspirant for the living hope, given the Disciples of the Christ Jesus to be realized.

Human progress demands an immortal manhood to the forefront of all races, to lead in their renewal of true civilization. This great knighthood of the Holy Grail, in its turn, demands that the woman should erect herself above herself, and become as God to the nobler self of man. Hence we find thousands of women in the world, desiring, though in it, to be not of it in its rapid degeneracy through sensualism. The increasing army of such seek purification from selfishness, that they may be as universal mothers to the poor and needy everywhere, and of every sort and kind. Such are awaiting but the recognized call of God to come up higher. When comes to them this call from the Voice of the true Shepherd from Joseph, a Voice made strong by reason of wine (the blood of Christ, or sound doctrines of the law of immortality), as an army with banners they will be seen leaving the old marital order for the new.

"The marriage of the Lamb is come," quoth the Revelator, "and his wife hath made herself ready." This universal remarrying in the Lord, which takes place at the end of the Christian dispensation, is to be attended by a feast of fat things, for all who will call

call upon his Name. The wedding garment required for the occasion will be the righteousness of the Christ of the new age. He will unclothe himself, or rend the veil of his flesh, that all may be clothed upon that bear his name.

It is for the eye of a scientific faith to discern this mystery of godliness—"the marriage of the Lamb"—which will give the world a new religion for the rebinding of all hearts and minds, in one common purpose of God and men, when made one. This noble purpose is the common weal of all created beings in the universe. This is secured only by its most scientific recreation, after the pattern shown to Moses by the Almighty in the Mount, amid the thunderings and lightnings occasioned by his known personal presence in man.

The Messianic Theme of the Bible

BY LUCIE PAGE BORDEN.

THERE IS an attempt in some quarters to resolve the Scriptures into mere allegorical statements referring to subjective man. The story of Joseph and his brethren, and the blessings pronounced by Jacob upon his children are taken quite apart from the natural world, as significant only of states of primal consciousness. Koreshanity holds that these stories have a true historical foundation—that they relate to a series of actual events and real characters, all connected with the evolution of the Messianic Personage. When closely examined, these schools of thought are found to dispense entirely with the fundamental truth of being; namely, the generation of a Messiah, not as a spiritual principle, but as a living, tangible man in the world of objective reality. Mortal man does not contain within himself the elements of regeneration. He must receive them from outside himself. Hence he needs a Savior, and it is concerning such a character, his antecedents and his mission, that the Scriptures treat. Instead of referring the eponyms of Genesis to qualities alone, let it be distinctly understood that such men lived and founded churches to perpetuate the pure religion. Were it possible for ordinary human beings to realize within themselves states of "cosmic consciousness" without the office and function of the Messiah, the Bible would never have been written. Any method of interpretation which hesitates to enforce this as the central theme, aims wide the mark and misses the main issue. Man is not a law unto himself, nor a god unto himself. In order to be saved from the evils and falses of this present life, he must find and know God outside himself, visible at stated intervals, a Man among men, yet very God of very God, the Savior and Redeemer of the race.

The Throne of World Empire

NAPOLEON is said to have been quite thrifty and economical in supplying his personal wants, as compared with the "spendthrift Josephine." Anything, however, required for the functional glory of the empire, he delighted in being lavish about. The bill for his throne, according to a writer in *Harper's Magazine*,

is said to have been immense. The outer drapery of purple velvet trimmed with gold lace was 10,300 francs. The red velvet panels were strewn with inworked golden bees at five francs apiece. The emperor's coat of arms was embroidered upon it at a cost of 16,200 francs. The inner drapery of blue satin and gold lace cost 9,000 francs, gold embroidered stripes for the inner trimming cost 8,500 francs. Embroidery on the blue velvet fantail amounted to 3,000 francs; that on the foot cushion, 1,000. In addition, there were 1,050 bees on the embroidered baldachin, at the price of 5,280 francs. Altogether, the price of Napoleon's throne was 53,970 francs.

Napoleon's throne following the French Revolution and the republic, was prophetic of the throne of the divine kingdom in earth, of which the imperio-republico-regal kingdom now being formed is a type and foundation. The throne of the coming world empire, to originate in America, will be ornate beyond description and absolutely priceless, as it will be founded on the complete destruction of the money power. The visible earthly throne of the coming social theocracy will be love's absolute free will offering, for the maintenance in earth of an all protective imperial theocratic virginal function that will insure the commercial integrity of the world in a state of enlightenment that will admit the existence of naught that could hurt or destroy it. Under the dominion of the new empire all forms of law abiding socialism may flourish as constellated groups of kindred personalities, unified by patriotic devotion to the communistic empire, under which they flourish.

Senator Lodge and Socialism

SENATOR LODGE says socialism is the greatest danger this country is facing. We believe he is about right. It bids fair to disintegrate the American republic, and send its plutocracy to the "demnition bow-wows," with itself. Socialism triumphant, without a divine imperialism at the helm of the ship of state, is an almost inconceivable horror, from which may a propitious divinity defend us.

Senator Lodge appeals to every American citizen to use his every influence, not only to bury socialism deep, but all socialistic talk. His appeal is vain, for the inhuman, altogether diabolic policies of the competitive system, as now organized, have made nine tenths of genuine American citizens either socialists or philosophic anarchists, at heart. "All we like sheep have gone astray; we have turned every man to his own way," says the good Book. Catechise socialists, and you will find every last one of them enjoying the right of private opinion, and more or less independent social action, to such an extent that to many he may seem unfit, without the sternest discipline, to practice the types of socialism he is supposed to endorse.

Every man has a right, like every star in the heavens, to move in the line of least resistance, called his "own orbit," to the ultimates of his ascending and descending destinies; but he must be sustained in maintaining this private right by an inflexible imperial center, whose tenure of office depends solely on his own almighty ability to maintain the integrity of its imperial functions.

Chaos and imperial night, follow order and imperial

day. The transition periods, or eras of grace, called dawn and twilight, admit of hallucinations of every sort, leading fools to believe that the universe exists for each fool alone, to monopolize and graft on his own private vine and fig tree. We are now in one of these fool periods. Don't be fooled by the sophistries of the socialists, the full dinner pail of the G. O. P., nor the donkey of the other fellow.

The Whip of Small Cords

THE LORD of the Jewish harvest and the Sower of the Christian field of wheat and tares, waxed hot in wrath over the diabolic work of the money changers in his Father's house in the old Jerusalem. When his wrath was at its hottest, he took a whip of small cords, entered the temple, overturned the tables of the money changers, and drove out the desecrators with his whip. The Christian age through which we have just passed is astro-biologically called the age of Pisces. The name Pisces signifies proliferation. Money changers have been very prolific since the fall of the Head of this dispensation; so we have still greater need of the whips of small cords, and fine hands for the Almighty's use of them.

It certainly does look as though the Almighty had produced a most powerful hand for the small cord whip business, in Mr. Thomas Lawson. He is slashing out with the most stinging truths that can be told, as to the facts of the career of the preëminent financial system. If he succeeds like Sampson of old in breaking the pillars of the system, and so bringing about a collapse of "Gog and Magog," and the free fight end of their capital and labor regime, we can but hope to see Lawson live and come out on top. We would hail the reappearance of this vigorous character transformed to a redeemed son of justice, active with increased vigor in the reconstruction of the temple of righteousness.

Of all the enemies of the system now commanding the public eye, Lawson seems to be the most exterior and potential. While gifted with the keenest dare-devil diplomacy ever displayed, he at the same time appears to be perfectly blind to the real outcome of what he is venturing to do.

The Lord now present "as a thief," to secure his own with increase, uses just such hands as Lawson's, to accomplish the essential work of this world's destruction, prior to the work of reconstruction, restoring the righteous kingdom of the God-Men in earth.

"A Light to the Gentiles"

THAT ALL SYSTEMS of doctrine and life assumed to be scientific must fall if proved to be founded on a false assumption, is reasonable to declare. "Without faith it is impossible to please God;" nevertheless, we know that a faith with an irrational, unscientific basis of false assumptions, logical reasoning from which leads one in a maze of most irrational, unscientific conclusions, is the work of men of lying lips which are an abomination to the Lord. The false assumed wisdom of false reasoners is to be made foolishness unto them. For this reason, the true prophets of the Almighty, who revered the fundamental principles and laws of universal life, and aspired to the possession of the keys of knowledge for their scientific application, to the end of attaining immortality and eternal life, foretold a revelation of the folly of all their enemies.

In the perilous times of the period, in the "feet of the iron age" called "the last days," a great discovery is to be made that will end the mystery of life, and of sin and death. A stone is to be found in the earth, which, fall-

ing upon the feet of the tottering image of the under world empire, will cause its complete destruction. Of this stone, the elect embodiment of the wisdom of the Almighty, it was written thus of old:

"Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh divers mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers."

This Stone of Israel is further described as being "a light to the Gentiles." On the subject of universology, his light is now shining with the all clearness of genuine science. The man foretold as appearing "with a plumb-line," has measured and determined the form of the earth constituting the material universe. He is the author—already acknowledged by many—of the solitary demonstrated premise that can be used as an indestructible basis for every line of logical reasoning on every known subject relating to the origin and destiny of the God-Man, and his eternal environment called the universe. If any man lack wisdom, let him ask of this man, the Sign to the Gentiles, of the presence of the Almighty. Of this great Prophet of his God, the Eloah of Jehovah, Isaiah wrote: "Surely God is in thee; and there is none else."

Progress in Agriculture

THE RESTORATION of agriculturists who devote the best obtainable science of earth's reproductive possibilities, to the rank of honored scientists, is a pleasing sign of human progress. Degenerate humanity has so long been hungry for every kind of food, that the fairly humane rejoice to see the day when many of their most gifted men and women are devoting their lives to giving to their kind the most delectable food products the earth may be made to yield, by tender care and scientific culture.

Nothing is really too good to devote to Mother Earth, since her form and function the Lord covets as his just inheritance and final resting place. He has worked in man's heart and mind till he can, by putting his own spirit into them, make a delightful new heavens of them for his own habitation for a new era. But this is not enough, he wants to create, by the precipitation of his spirit in conjunctive unity with that of a man's new body, a new earth, and to nourish it for the production of the choicest and most delicious of viands for man's use.

Because God's will is to be done in earth, men having the gifts of gardeners are being moved to do really wonderful things, in obedience to the wonderful things they are being shown can be done in the light of the science laws of the cross and analogy. Look at Luther Burbank, and see him serve the law of the cross in the vegetable kingdom, and attract as co-workers into fellowship with himself, an army or industrial guild of his kind. Together these men are Americanizing the food products of the world; and by the applied laws of analogy and the cross, they are producing new varieties so fast that men are dazzled by the brilliant wits of the workers and call them plant wizards.

Stock raisers are doing wonders, too. Even human animal stock is getting just a little consideration from the more thoughtful of human educators; and in turn they are looking for a trustworthy teacher of a genuine science of man's immortal being and eternal destiny. Koreshanity heralds such a teacher and backs him against all other claimants in the world.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE MISTAKES OF GREAT SCIENTISTS

Part II.—The Assumed Luminiferous Ether & Its Properties

LORD KELVIN in a lecture given during an American tour announced his belief that the luminiferous ether,—the supposititious humbug of the so called scientists, is a continuation of our atmosphere. He went on to say: "We are accustomed to call the ether imponderable. How do we know that it is imponderable? If we had never dealt with air except by our senses, air would be imponderable to us; but we know by experiment that a vacuous glass globe shows an increase in weight when air is allowed to flow into it. We have not the slightest reason to believe the luminiferous ether to be imponderable."

When Lord Kelvin republished his lecture in 1899, he retracted his statement. He admitted that he had been in error according to the scientific lights of the day, and he furthermore appended this explanation of his alleged mistake, "I did not then know the kinetic theory of gases. I now see that we have the very strongest possible reason to believe that ether is imponderable—(that it has no weight). If we admit that ether is to some degree condensible and extensible and believe that it extends through all space, then we must conclude that there is no mutual gravitation between its parts, and cannot believe that it is gravitationally attracted by the sun or earth or any ponderable matter; that is to say, we must believe ether to be a substance outside the law of universal gravitation."

The "luminiferous ether," is a product of the savants' fancy in no degree. It is an effort on the part of the supporters of the Copernican system to bolster up their theories. Briefly, the luminiferous ether is necessary to them as elastic and imponderable, to account for three things:—viz., their vanity and pride in Copernicus for supposing that the earth turned on its axis once in twenty-four hours; secondly, the fact that if it did thus perform its axial revolution diurnally, none of the stars or planets could avoid being dropped into space without the attraction to a fixed center; thirdly, the ether is needed to prevent friction. It was a problem to devise a medium thick enough to prevent things from dropping off the swiftly revolving earth,—revolving at the rate of nineteen miles a second, and at the same time thin enough not to interfere with the mutual attraction of matter.

There is no such medium as the luminiferous ether needed in the cellular universe, which does away with the imaginary diurnal revolution of the earth on its axis, by substituting the proofs of the earth's concavity and the deducible revolution upon its axis of the comparatively stationary earth at intervals of 24,000 years, or once in a precessional cycle.

The luminiferous ether still holds its place among Copernican advocates as a necessary adjunct of their

theories. It is quoted by the best lexicographers as an elastic medium filling all space which propagates the vibrations of light, electricity, heat, and sound. In the old philosophy ether was the air breathed by the gods. In a true scientific concept it is defined as the free energy converging toward the center and radiating from the center. As such it includes all forms of levic and gravic energy. The term energy must not be loosely used. It has been so long misconceived that it is almost impossible for one trained in the old concepts to obliterate from his mind as a *tabula rosa*, the fallacious notion that energy is nothing but a vibration, whereas it means "in work" and signifies the work of both matter and spirit. Sound is substance in motion. Heat is substance in motion. Electricity is substance in motion. Light is substance in motion.

All these may be technically defined, but so long as Koreshan Science stands as the bulwark of a new age, the gulf fixed between it and the false concepts of modern inverted thinking can *never* be bridged. The advocates of the latter will yield their fixed notion of these substances as modes of motion. Has not this true concept already replaced the false notions of the past? No, for the lexicographers have not amended their definitions. The wind stirs the water. Its waves move over its rippling surface. These are its vibrations or its motions. An extraneous force has been applied. When the atmosphere is moved by electrical currents, the same phenomenon occurs, but the vibrations in this case are caused by the creation of an actual substance—electricity, which pushes the air.

"Heat is a mode of motion," or as this means, heat is a manner or a kind of motion. The above definition is abstracted from one of the best dictionaries, one of the latest works, a compendium of universal knowledge. Heat is the creation of an actual substance. It descends from the central sun, not as heat, but as substance in solution. By contact with other substances, heat is the product. This is the Koreshan view. The materials of the earth form the basis for the metamorphosis of solar energies. The earthly and the heavenly are blent before the new product is formed. So it is in the biologic world. The substance of the divine spheres descends to find a basis of metamorphosis in the biologic earth—humanity. God and man are blent. This is religion. The thermal product is a new creation—the Sons of God. They are not here as yet. No man today may claim the honor. When they come, they represent the heat of the interior spheres.

The November Festival

THE GIVER of all good things has decreed a special day of thankfulness in the present month. The spirit that possessed the Pilgrim fathers, shed abroad in the land a sense of delight in the mercies of God so graciously vouchsafed. What are some of the many blessings that America has to remember with

gratitude this autumn? The first and the most conspicuous is the fruitage of the Tree of Life in the Messenger of the Gods. To think that America should be the scene of his labors! That here in the midst of the men and women of this generation, he should proclaim his gospel, found his church and institute celibacy and chastity for the sake of the attainment of immortal life. Other blessings should be remembered, but this stands first. The demonstration of the truth vested in Koreshanity is the triumphant theocrasis of the Messenger foreshown to Moses in the burning bush.

The STORY OF A WHITE BLACKBIRD

BY ALFRED DE MUSSET.

(Done into English by Lucie Page Borden.)

[NOTE.—This clever little satire from the pen of a noted poet is directed against a certain authoress. Only a few of the larger public libraries contain any version that makes it available to the American readers; so it is but little known in this country.]

HOW GLORIOUS, yet withal how sad, to be an exception in this world! I am not a fabulous bird and Buffon described me, but alas! I am rare and hard to find. Would to heaven that I were a myth!

My father and mother were two good souls, who lived many years in an old garden off the Marais. Theirs was a model household. Whilst my mother in the solitude of a thicket was brooding over her eggs, my father, still brisk and spruce in spite of his great age, would forage near her all day, bringing his mate the choicest insects, which he presented in the daintiest manner. In fine weather he never failed at nightfall, to cheer her by a song, which all the neighborhood enjoyed. There was never a harsh word, never a cloud to mar their happy union before I came; then, for the first time, my father lost his temper. While I was but a doubtful grey, my aspect puzzled him, it was so different from that of his other children.

"What a dingy youngster," he often said, eyeing me askance. I believe he goes raking into every rubbish heap in town. He is always covered with dust."

"Come my dear," my mother would answer, rolled up like a ball in the old porringer where she made her nest, "think how young he is. What were you at his age but a gay good-for-nothing? Give our birdling time to grow, and you'll see what a handsome fellow he turns out. I never hatched a finer egg."

But while thus defending me, she was not deceived. My fatal plumage, whose growth she secretly watched, was monstrous in her eyes; yet, as often happens, a mother is doubly tender of the child whom nature has mistreated.

When my first moulting came, my father looked thoughtful and studied me attentively. So long as my plumes were falling, he showed me some kindness, and even gave me a meal now and then, when he saw me shivering in a corner; but the moment my poor chilled wings began to be covered with down, and one white feather after another peeped out, he flew into such a rage, I thought he would strip me of plumage for the rest of my days. I had no mirror, I could not tell why

he was so angry; nor why, being the best of fathers, he treated me alone with such harshness.

One day as I was flitting about in the warm sunshine, in the gladness of my heart I began to whistle. At the first note my father flew into the air like a rocket. "Can I believe my ears?" he cried. "Did you ever hear a blackbird whistle like that? Do I whistle like that? Do you call that whistling?"

And swooping down upon my mother with a terrible look, "Unhappy creature," he demanded, "What bird has laid in your nest?"

At these words my mother flew up from her porringer so swiftly that she wounded her claw. She tried to speak, but sobs choked her, and she fell to the ground half fainting. I saw her about to die, and quivering with fright, I flung myself at my father's feet, and clasped his knees imploringly. "Oh, my father!" I cried, "if I whistle out of tune, and if my dress offends you, do not blame my mother. Is it her fault that Nature denied me a voice like yours? Is it her fault that I did not inherit your handsome yellow beak, and fine black coat with the French cut, which make you look like a church warden just swallowing an omelet? If heaven chose me for a monster, let me bear the shame alone."

"That is not the point," replied my father. "How is it you have the audacity to whistle in such an absurd way? Who taught you to whistle so, in defiance of all rules?"

"Alas! sir," I cried humbly, "I did my best, feeling in good spirits this fine day."

"We never whistle so in my family," retorted my father, now quite beside himself. "From father to son, we have been whistling for generations, and let me tell you, whenever I sing at night, an old gentleman on the ground floor and a young grisette in the attic open their windows to listen. Is it not enough to see your idiotic plumage, that makes you look like a circus clown sprinkled with flour, always flaunting in my eyes? Were I not the mildest of blackbirds, I should have stripped you a hundred times, bare as a farm-yard fowl ready for the spit."

"Very well!" I answered, indignant at his injustice. "If you feel so, I will go, and spare you the sight of my unhappy feathers; other children will comfort your old age. I will go far hence to hide my sorrow."

"Just as you please," said my father, unmoved by this speech. "Do not let me see you again; you are not my son; you are not a blackbird."

"What then, am I, sir, if you please?"

"I don't know, but you are not a blackbird."

With these crushing words, my father turned slowly away; my mother rose and limped painfully off, to weep in her porringer. As for me, lonely and bewildered, I took flight as best I could, and perched upon the roof of a neighboring house.

II

My father was cruel enough to leave me several days in this sad plight. Despite his temper he had a kind heart, and I knew by his sidelong glances, he was ready

to call me back and forgive me. My mother, too, fixed her eyes on me tenderly, and sometimes gave a plaintive cry. Still they could not help their repulsion for my color, and I felt there was no hope for me. "I am not a blackbird," I repeated to myself; and, truly, when I plumed my feathers in the morning, and studied myself in a pool of rainwater, I saw too plainly, how unlike I was to my family.

"Kind heaven," I implored, "teach me to know myself."

One rainy night, as I closed my eyes, spent by grief and fasting, a bird perched beside me. As well as I could judge in the pelting rain, he was about my own hue. There were hardly feathers enough on his back to cover a sparrow, yet he was larger than I. He seemed at first sight, very poor and needy, yet he bore himself with an air of pride that impressed me. I saluted him with respectful modesty. He responded by a peck that almost knocked me into the gutter. "Who are you?" he asked in a hoarse voice.

"Alas! your Highness," I replied, fearing a second attack, "I do not know; I thought I was a blackbird, but they tell me no."

This singular answer, together with my evident sincerity, interested him, and drawing nearer he begged me to tell my story. I gave it with all the meekness and humility incumbent upon a bird in my mortifying condition in a drenching storm.

"If you were a carrier like me," said the stranger, after listening attentively, "you would not allow such foolish trifles to disturb you for a moment. We live on the wing; we love to cut the air, to soar through space, leaving the vales and summits far below; to breathe the pure blue ether, not the fetid vapors of earth; to speed like an arrow to the mark, which we never miss. I fly farther in a day than a man can travel in ten."

"Upon my word, sir," I answered, somewhat reassured, "you must be something of a Bohemian."

"It is all the same to me," was his reply. "I have no country, I live only for my travels, my wife and my little ones. Where my mate is, there is my home."

"But what is that hanging from your neck? It looks like a crumpled curlpaper."

"These are despatches," he answered, bridling with importance. "I am on my way to Brussels, carrying the celebrated banker, X—, a message that will affect the stock markets of the world."

"Indeed!" I exclaimed, "what a delightful existence yours must be! I am sure Brussels is worth seeing. Why not take me with you? Since I am not a blackbird, I may be a carrier pigeon."

"Oh, no," he replied; "if you were, you would have returned the peck I gave you."

"Very good, sir, I will return it now. We will not quarrel over such a trifle. See, morning dawns, and the storm is past. In heaven's name, let me go with you! I am wretched, and if you refuse, I shall drown myself in yonder pond."

"Agreed! Let us start. Follow me if you can."

I cast one look at the garden, where my mother was

sleeping; a tear fell from my eyes, but the rain and the wind bore it away, and I spread my wings for flight.

(To be continued.)

A New Departure

THE ASSOCIATION of mental healing with the Divinity School of Yale University, indicates the rapid gain which that method of healing has made in America. Courses in psychotherapy will be given the coming year in Clark University, Worcester, Massachusetts, in the University of Wisconsin, and in the University of Pennsylvania. Dr. S. Weir Mitchell, the celebrated author and physician will give free clinics in psychotherapy at the Orthopedic Hospital in Philadelphia.

Mental healing under its various titles proclaims that God is in every man who will recognize the good, the "allness of the good." This is diametrically opposed to the teachings of enlightened theology and incidentally, to those of the Founder of Christianity. He said, "I am with you alway, even unto the end of the world," or age. He did not say that after the Disciples had been baptized and had received the Word into sin-stricken hearts that he would be with them. No, he would then be fallen. He would have become part and parcel of the children of this world, who are the children of the devil. This is not popular teaching today. It is far more agreeable to repeat with the mind curists and the metaphysical culturists that Christ is in every man, consequently that every man is redeemed. Cast your eyes over any typical crowd in a large city. Do these faces beam with the light of Christ?

In his descending degree the Lord Jesus entered into conjunctive unity with his church. That church is fallen. He is dead in the church. It is like rotten wood ready to be burned. "The day shall come when all the proud, yea, all that do wickedly shall burn as an oven." The burning is the redemption of the body—the body of Christ universal, his church into which he put himself when he poured out his soul unto death—not on the cross of wood alone, but in his death in humanity. The burning up of the wicked is a magnetic combustion which represents the very acme of delight.

Does a person who has been cured by psychotherapy ever need fresh treatment? Does he finally sicken and die? Yes, hundreds of them die. Then they have not the Christ consciousness nor are they redeemed, because the redeemed of the Lord are they who have issued from the great conflagration without the smell of fire on their garments. They are the transformed men, but no man in this age has seen them. They are yet to appear in Christ's glory, that is to say in the glory of the immortal flesh. Then shall be brought to pass that saying, "Death shall be swallowed up in victory."

The wonderful phenomenon seen in the skies, known as the Zodiacal light, has a meaning and a correspondent excellence. The Zodiac is the circle of God's animal life. The light streaming out from it into the physical heavens corresponds to the light in the anthropic world, streaming out from the cycle of representative men, those who carry God's life with them. Such an one was Enoch, such Elijah, such is the Messenger of the present day.

Modern Social Problems

BLACKSTONE declared that "Those rights which God and Nature have established, and are therefore, natural rights, such as are life and liberty, need not the aid of human laws to be more effectually invested in every man than they are; neither do they receive additional strength when declared by the municipal laws to be inviolable. On the contrary, no human legislation has power to abridge or destroy them, unless the owner shall commit some act that amounts to forfeiture." If human rights are natural, there must be something in man himself by which to determine what his rights are. Man must know himself and his true relation to his fellowmen and to external Nature; and he must know his relation to Deity, and his status in the scale of human development and progress, else he cannot know what justly belongs to him, nor what rights to exact from his fellows, nor to what extent he may rightfully yield service to others. Therefore, it is necessary to come into a knowledge of the laws of natural order, as obtaining in and revealed by the natural cosmos.

The POWER OF THE LOVE OF MONEY

Competition Places a Cumulative Premium Upon Greed

BY MADISON WARDER.

IT IS APPARENT to all students of social life that men today are impelled in their every day activities, by the desire for personal aggrandizement. Much as we may dislike to admit it, common, ugly, diabolic greed has the shaping of the vidual destiny in a relentless clutch, and is remorselessly dragging its victims ever deeper into the mire of universal degradation. Not since the time of the beginning of humanity's decline from the state of complete enlightenment, has the love of money so thoroughly dominated the heart and soul of man. Worship of mammon is of all cults fashionable and most widely disseminated; the devil of avarice occupies the holy altar of mankind's affectional desire; the dollar has become the hub of the universe.

That the world is money mad, even the casual observer is bound to admit; that its blind devotion to the golden god is productive of all manner of evil consequences, none can deny. Yet the world is avowedly Christian; the power of the church is cosmopolitan in scope, and its influence largely dominates the lives of all civilized peoples. It would seem that, were the pure spirit of the Nazarene resident in the organizations that profess to practice his teachings, the present chaos of competitive warfare could not obtain. But the primal quality of Christianity has become vitiated; centuries of infiltration of pagan principles have brought religion to the extreme of degeneration, and the mental centers of its multifold divisions are now nothing greater nor better than repositories and elaborators of the multitudinous vagaries springing from the intellectual decrepitude of fallen humanity.

The power of the love of money is the source of impulse of social activities throughout all the various strata of human life. It is the supreme impelling motive of rich and poor alike. It occupies the mind of the humble workingman at his daily task, and dominates the thoughts of the captain of industry while he appropriates the results of his neighbor's toil. From the poverty stricken victim of wage slavery, through successive financial gradations, to the multi-millionaire monopolist of the fruits of industry, all under compe-

tism suffer from the accumulated evil resulting from the greed of each. Although the industrial masses have abundant and legitimate excuse for protesting against the oppression of the organized social robbers in control of political and industrial machinery, they need to recognize that the economic power of these social parasites, is made possible only by the crystallization into systematized industry, of the love of money dominating the common humanity. They need to know that the inevitable outcome of avaricious desire, is accumulation of great wealth by the few, and consequent pauperization of the many. For the power of the covetous spirit increases geometrically as its gratification; and increased intensity of greed usually secures higher rating in the councils of modern industry.

Thus competition places a cumulative premium upon greed—which is in effect synonymous with dishonesty, and attracts continually the most powerful entities of evil to the seats of industrial administration. The high places in social life are therefore occupied by those who exemplify in the greatest degree, the overwhelming selfishness of modern times. The hope of possible attainment to a position of wealth and power, is always dangling before the eager eyes of the devotee of competitive commerce, inspiring him to further intensity of selfish effort, notwithstanding that the chances of success are insignificant, compared with the probabilities of failure. This explains why the masses are slow to realize the tremendous potency for evil that inheres in the love of gain. For their innate avaricious tendencies are continually cultivated by all the institutions to which they have been accustomed to look for social guidance. Their leaders in political, industrial, and religious thought have constantly dinned into their ears rapturous encomiums of the rich and the great, whose wealth and eminence are measures of ability to successfully enact the commercial piracies of competition. When the world's most prominent teachers, preachers, and statesmen, declare by precept and example the virtues of mammon worship, it is small cause for wonder that the masses, although always worsted in the competitive struggle, still cling to the impulse that gives momentum to the system. When the mentality of the masses receives its daily sustenance from the slush continually being perpetrated by these eminent ones in the name of science, religion, and states-

manship, it is not strange that national ideals find difficulty in obtaining a foothold.

But the system of competism, like all other institutions, contains within itself the germs of its own decay, and there are appearing signs of its nearing dissolution. The stress of the burdens upon the dispossessed is becoming too grievous to be borne, and indications are that the iniquitous system will soon be swept away by the cleansing fires of revolution. Moreover, the invioluted spirit of the new age, which always appears at the close of the old, is among us, teaching the laws of the scientific kingdom of righteousness. The influence of his propaganda is beginning to counteract the fallacies promulgated from pulpit, press, and university, for it is the antithet of all erroneous ideas, and therefore inculcates love of man rather than love of money. He will make the poor and the oppressed realize that their only salvation from the hells of competism, lies in the eradication from their souls of the selfish greed of gold, that has produced for them only misery, poverty, and degradation, and the substitution therefor of unselfish desire to serve mankind, which will secure to them full enjoyment of the blessings of all earth's bounties.

After all, the remedy is simple. We need only to cease employing our energies in the sole service of self, and unite with our fellowmen in unselfish devotion to the interests of all. It is merely a reversal of social policy, but the change is fundamental and farreaching, and will transform this world from a hell of misery to a heaven of delight.

The Corporation Lawyer

BY BERTHALDINE, MATRONA.

THE POWER behind the throne of all great trust corporations is the corporation lawyer. He is the meaty kernel of the nut, hard to crack by those who would appropriate great riches, but sweet to eat. By the law came sin, in more senses than one; hence we find the Lord exclaiming; "Woe unto you lawyers!"

"Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them. * * Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

When the great refuge of lies, in which the competitive system is embedded and hot-bedded, is dug up and swept away, we will find the enriched worms, that die not but fatten on garbage, to be in the shapes of lying lawyers. These corporation lawyers, who make void the law of God by their traditions of men of their kind, who know him not, as he knew not them, are approaching the woes provided for their transformation and reformation.

The corporation lawyers are really the most brilliant array of men in the world today. They are the peers, if not the superiors, of the greatest financiers and captains of industry. Their master strokes of com-

mercial folly, called astute wisdom, outline all the schemes and plans of the world's working multitudes.

They line the shores of time with all the weird electric lights of trades unionism. They make brilliantly visible all the felt darkness of the closing age. Even the largest searchlights of perspicacity, with which professional government is ferreting out all the municipal and national sins of the people, are produced by these original emissaries of the legalized powers of darkness. These brilliant wisdom stones of the black magic of the law, lack but the two most powerful potentialities of life, made far apart from them by the great gulf fixed. These two are the knowledge of "Me and God." They know not God, they know not themselves, as he knows them! 'Tis they who have declared the Almighty and his ways to be past finding out.

We are taught by life's record of the Word, that the devil is a liar from the beginning. He is reported to be one going about, seeking whom he may secure and devour. Being an essential factor in the divine economy for the perpetuity of divine wisdom, having served his purpose well for the allotted time, it seems but fair that he should have his share in the promised woes, be transformed in the school of suffering, take a rest from his labors, and give the namby pamby, goody goody variety of human tools a turn at his wit sharpening service of the unending supply of the foolish.

The scribes, pharisees, hypocrites, lawyers, and whited sepulchers, the Lord could not save mentally, morally, nor physiologically, nineteen centuries ago; they were too busy making void the law of God, to think of the salvation of God in humanity. They are all here yet, doing business at the old stands of the money changers. We wonder at their powers of endurance; they deserve all the oncoming woes they are going to get. Their tendencies have grown with their growth and strengthened with their strength; they are as blind to their higher interests and the interests of their common humanity as ever. Vengeance belongs to the law, and the lawyers are about to pull their house down over their devoted heads, and smash competition all to pieces, by the master strokes of their business of pulling all the legal props out from under the roof of its capital.

"There aint a-goin' to be no core," and no head to government, nor no governed. Every man is going to get the law on every other man, single and collectively. Every pot is going to call every kettle black; every class, every other class criminal; and all are to be of the caught or the uncaught criminals of the universal criminal class.

It will take a Lawyer of lawyers, a Prophet of prophets, a Priest of priests, and a King of kings, to sift every mortal man of us, straighten out our cases, size us up, and emplace us comfortably in a new order of things.

QUESTION: Has the age produced a scientific legal brain equal to the herculean task of a world indicator of each man's right of way? Koreshanity shouts Yea and Amen! and its adherents, confessing their own sins, herald the Man.

How Social Harmony Is to Come

BY MAJOR OGDEN WHITLOCK.

NOTHING that the world's ablest writers or thinkers have put forth, is very far reaching in the way of a solution of modern social problems. A perfect social state is waiting on a further rise in the brain region. The common mind is yet biased and blinded by the competitive system of thought and action. Social harmony cannot stand for a competitive cast of mind. Harmony and happiness will come to certain and speedy growth in another state of mind—in a more advanced or relative unfoldment of the common intellect.

Ever since the discoveries in electricity, the rise in the brain region has been notable. More notable is this rise of mentality, from the illumination of the Founder of Koreshan Universology. Prior to 1870, the movement was slow, or imperceptible to most men. But now, in 1908, we are able to look on, and chronicle the fact of its almost astonishing rate of acceleration.

As man rises in the brain region, he will come into more intimate and genuine relationship with his brother man. His intellectual progress at this time can have no other issue, than a more relative improvement of the perceptive faculties. In this higher state there is to be seen a display of zeal according to knowledge. Social science is to come from this rise in the brain region—a change of state as to heart, mind, and being.

To this effect hundreds of minds are already disburdened. So we know that people by brigades, will soon become disenchanted with competitive follies, and sinister aims and purposes.

Was Jesus the First Socialist?

BY OTTO L. FRINCKE.

SOcialist SPEAKERS and writers frequently fortify their arguments by declaring that the Nazarene was the first socialist. The assertion, however, contains merely half the truth, because it fails to enlighten the world concerning the personality and the true mission of Jesus. The bald statement that he was a socialist, is made to conciliate those who view socialistic agitation as wholly revolutionary and of the devil. Doubtless socialism is so radically the opposite of competition that its introduction will entail a revolution, which means an overturning. Were the people of one mind and unanimously decided to establish coöperation in all human relations, then we would all rejoice that the change came without violence.

But it is our purpose to discuss an article which recently appeared in the *Interior* (Chicago), and reprinted in the *Literary Digest*. In reading the amazing statements of that writer one wonders how such nonsense could find its way into a popular magazine.

Was Jesus a socialist? Our answer is that he was more, and the Biblical record is proof that he founded Communism. During his brief career in Judea, he condemned the competitive system by vigorous speech and by practicing communism among his Disciples. The aforesaid writer says, "Jesus taught neighbor love ab-

solutely, not as an incident, but as an essential of religion; but he never so much as hinted at a social program for demonstrating that aspect of religion." Yet in the face of these teachings contained in the quotation, we are told that Jesus did not even "hint" at a "social program for demonstrating that aspect of religion." If He taught "neighbor love absolutely," that precept included a principle which lay at the very foundation of his social program.

While he did not formally outline the commonwealth he desired, his example and preaching were a standing condemnation of the economic conditions which prevailed. He denounced the hypocrisy and greed and cruelty which they bred. If Jesus had no "social program" as a substitute for the one he saw sustained by the powers that were, then there is no meaning in English words. Jesus was the incarnation of God; and as such, with his transcendent wisdom and divine prescience he foresaw that at the end of the age his doctrines would be the very essence of the religion and economics of the divine communism, established here in the earth.

The *Interior* writer further says, that Jesus did not complain of his own poverty and "didn't think being poor mattered much, and not at all if the said poor man was of the right sort." To this it is to be said that he was true to himself and humanity, and therefore chose to be poor. Being a marvelous healer he could have acquired a fortune by healing the sick and raising the dead for money. Nor did Jesus teach that if a poor man were of the "right sort," then being poor didn't matter much. Indeed, we are justified in the inference from his life and words that he did not think that man of "the right sort," who was willing to bear without a protest, poverty and all the miseries it brings to the poor. Was the rich young ruler of "the right sort," when our Lord advised him to "sell that which thou hast and give to the poor?" To be logical and of "the right sort," the poor would not have accepted the man's riches, since, "being poor didn't matter much."

Yearning for the poor as the victims of the competitive system, and aiming to point out its injustice to the rich, Jesus reiterated, that neighbor love and love to God, were essential to the true religion and an equitable economic system. He said, "ye have the poor always with you," meaning that under the Roman and Jewish governments and their political economy there would always be the oppressed and poor class along with a moneyed aristocracy.

He considered man's economic condition as of the first importance and hence closely related to his religion. Religion means a retying, a bringing together with God; and an economic system that produces the mass of abject poor and the few excessively rich, is not based on the true religion. True religion demands neighbor love and love to God, and the two principles are fundamental to the kingdom of righteousness. To prepare the human race for this kingdom was one phase of the mission of Jesus the Christ of God.

He taught us to pray for the kingdom of God in

earth, knowing that it would be established at the end of the dispensation, and that end is near. The failure of communism among the early Christians was followed by the degeneracy of the Dark Ages, a condition which came in accordance with the law of reproduction.

Is this law a mystery? It is not when you understand Koreshan Theology. Reproduction implies a harvest, and Jesus sowed the seed that should in the future bring forth the harvest, the divine commonwealth. But in agreement with the law of the seed, it had to die. This death came about when the church fell. But that seed was divine, it was the very essence of the divine flesh of Christ which disappeared in his translation, and entered humanity as the semina essence of Deity. Such was the mission of Jesus. He does not today indorse the socialism which loudly claims his authority, since modern socialism is premised on unscientific principles and is therefore disintegrative in its tendencies.

The average socialist does not know nor believe that Jesus was the Christ of God, and as the perfect man, was God himself. Yes—if it must be said—He was *the* Socialist, the great and divine Philosopher, who came among men to show by his work and words, his love for the oppressed and heavily laden. He was gentle, but men trembled with fear and rage, when the Christ denounced their hypocrisy and greed. He taught the highest and purest philosophy of life, and only the spiritually blind and intellectually obstinate refused to accept him as the Messiah. Those infidels were then in the majority as they are today, and cannot comprehend that he came to sacrifice his life to the end that the harvest—indicated in the foregoing—would be the kingdom of God in earth at the beginning of, and to endure during the now rapidly approaching Golden Age.

Co-Operation the Watchword

BY MOSES G. WEAVER.

WE HAVE BEEN talking about hard times for the last twenty-five years, and vainly watching for the least breath of relief to come with the inauguration of every new executive of the nation. But we have seen the fetters gradually tightening upon all individual efforts, and even the smaller corporations are swallowed up by the gigantic combinations of capital, called the trusts. We know that, in the order of progress toward that kingdom of righteousness for which we are taught to pray, competition must be destroyed. But we have no desire to turn back the hand of time and build a thousand village blacksmith shops for one great implement factory.

The competitive system is exceedingly uneconomical. Progress on all lines will be found in unity of effort. But we cannot fail to see the great divide between labor and capital, a breach that is so rapidly widening that the question of their reconciliation becomes more and more perplexing. If in union resides the strength of a nation, we are committing national suicide by the division of our forces into the two opposing factions of labor and capital. Nothing can be more

disastrous than this dual concentration of opposing forces.

We have the trusts on the one hand, marshaled under the authority and power of the god of this world, a power as relentless as death itself, marching on at the rapidly accelerating ratio of compound interest. On the other hand, we behold labor-unionism appropriating the best bone and sinew of the land, and combining them into the arm of a giant of such dreadful proportions as to make the nation tremble before his threatening frown. The time has come when it is not safe to allow these two monsters to play together unattended. We therefore have introduced a third power in the field, where brain and brawn are in harmony from the beginning. This third factor is the Koreshan Unity Co-operative.

In this system it will be impossible for labor and capital ever to become divorced, or even to develop independently from one another. It will take in means of all kinds, material, muscle, and skill, and apply the same in the development and distribution of both the permanent wealth and the perishable products, in the most economical way, so that all contributors either of means or muscle, will realize a larger percentage of profits, and a greater degree of security than was ever possible under the wasteful system of competition.

Our system offers immediate relief to the oppressed of all classes, thus constituting the ark of safety from the impending financial storm. We do not expect to get every member of the capitalistic and laboring classes enlisted in this great trust of the people; some, of course, will rather perish in the storm, than hear the voice of the Prophet, as it was in the days of Noah. But the time of reckoning is here, when labor and capital must learn the lesson of coöperation, or both perish in the fight. Coöperation is the only economic salvation. Come, let us work together!

Schools of Vice and Crime

BY THE EDITOR.

MODERN civilization encourages and voluntarily perpetuates numerous schools of vice and crime. The saloon is patronized by millions, and it is protected by municipal government. The whisky traffic and the tobacco business constitute two great sources of government revenue, and the masses do not think of abolishing them. Brothels and gambling houses and other dens of vice are permitted by city authorities. There grows upon the streets of every great city a primary school of vice, in which newsboys and messenger boys imitate all the vices of adult sensualists. Thousands of youths scantily support themselves by vocations on the street; they eat unwholesome food; they become slaves to the cigarette habit; they are initiated into gambling; they acquire a taste for beer; they learn all the street slang; and they become stunted mentally, physically, and morally. Upon growing older many of them become pickpockets, hold-ups, burglars, and drunkards. The remedy for these evils is not slum working by the Salvation Army and charitable institutions, but in the actual removal of the social and economic conditions which produce the waif, the tramp and the criminal.

Health and Hygiene

Dr. J. Augustus Weimar.

A REVOLUTIONARY METHOD OF CURE

A Discovery of Drugless Chiropractic & Orthopedia

THE TERM Chiropractic is doubtless new to the majority of our readers. It is from two Greek words—*cheir*, hand, and *praktos*, done; that is, done by hand. As the term does not express what is done, and the Anglicized word chiropractic being an adjective, it is necessary to add a noun, thus: Chiropractic science, Chiropractic doctor, or Chiropractic adjuster. The words, "science" and "doctor" are Latin terms Anglicized, the first meaning knowledge, and the latter teacher; both terms expressing in part what the discoverer means to convey, the other part is expressed by adding the word—adjuster (healer). Thus a Chiropractic scientist and doctor is one who adjusts with his skilled hands the abnormal conditions of the human mechanism.

Mark well, a Chiropractic doctor neither treats his patients as a medical physician, nor manipulates them as an osteopath; but very differently from all medical and non-medical practitioners, he adjusts displacements of one or the other of the three hundred articulations of the skeleton frame; particularly the fifty-two articulations of the spinal column: In addition, however, nerve-tracing and analysis are included in his fortes and secrets of success.

A Chiropractic doctor considers the bony frame work of the human body, with its most intricate but practical nerve system, as a vital mechanism, which neither needs treatment nor manipulations; but rather adjustments, when out of alignment, like a non-vital mechanism. To our mind, this is common sense and good judgment, with rational deduction. All honor to the discoverer!

The ancient wise men spoke and wrote of the physical universe as the *macrocosm*, and of the human being as the *microcosm*. The first term means—great world; the latter, little world. Thus they discerned and conveyed to the intellectual reader a correspondence between the two worlds—the non-vital and the vital. The Chiropractic scientist and doctor discerns and conveys the same thought between a non-vital machine and the vital mechanism, with its physiological and mental functions or activities. He not only believes this analogy or correspondence, but rather he knows it by the fact that there are over three hundred mechanical movements known to the skilled workman.

Now, did not these mechanical movements become known and operative to workmen because they are fundamentally present and active in the mind and body of the human mechanism? Indeed, we know it from the fact that not anything can become an outward physical expression, although subject to manifold modifications, that was and is not first a mental or spiritual reality, resident in the brain as its pediment, or prop and foundation! One cannot divorce or separate the mental from the physical. They are eternal coördinates. They always were, and they always will be, because one cannot exist without the other.

Now, we come to the definition of the second term—

orthopedy or orthopedia. This term is derived from two Greek words—*orthos*, straight, and *pais* or *paid*, child. The Standard Dictionary under the heading of "orthopedia," says: "The correcting or preventing of deformity in any part of the body, [by the way, this is Chiropractically expressed, and the remainder of the definition is medically and surgically expressed], especially in the case of infants; a branch of plastic surgery." Circumscribed to infants! Why to infants only? Under "plastic surgery," the same work says: "Plastic surgery is the branch of surgery that deals with the restoration of healing wounded or deformed parts of the body." Again, "Surgery is that branch of the healing art that relates to external injuries, deformities, and other morbid conditions to be remedied directly by manual operations or instrumental appliances."

Chiropractic science neither confines the term orthopedy to "infants especially," nor makes use of "plastic surgery," nor "instrumental appliances." While medical orthopedic surgery uses an innumerable variety of apparatus and appliances, (such as inconvenient and tormenting trusses and braces, torturing plaster-of-Paris straight jackets, etc.), for fixation and reduction of luxations and deformities, a skilled Chiropractic orthopedist skilfully adjusts the subluxated and deformed parts with his hands.

The Discovery of Chiropractic Science

THE DISCOVERER was Dr. D. D. Palmer. His worthy son, Dr. B. J. Palmer, is now carrying forward his work. The name is surely very significant. Father Palmer began the non-medical healing art as a profession in 1886. It is said of him that he questioned many medical physicians as to the cause of disease. He desired to know why such a person had this disease, another some other disease, and so forth. "He wished to know what difference there was between individuals; why one had certain symptoms named disease, and his neighbor, living in the same place, under similar circumstances and conditions, did not have. Medical men answered his questions by saying that they would give such and such as remedies. He did not want to know what they gave; he longed to learn the difference between the man of health, and the one who was afflicted; he desired to know the cause of diseased conditions."

"In his practice of the first ten years," we are informed, "he treated nerves, following and relieving them of inflammations. * * He was fully aware that he was treating effects. The cause of ailments was what he wanted to understand. He had progressed far enough to know in what region the cause of symptoms was located." In order to get at the very cause of disease and deformities, he discerned that a special study of pathological and anomalous (deviating and irregular) bones, joints, and vertebræ of the three hundred articulations of the skeleton frame, particularly the fifty-two of the spinal column, and tracing of nerves in living subjects, were very essential. "With this aim in view," the Drs. Palmer say, "we have collected in Europe and America the most extensive and best selected collection

of orthopedic pathological and anomalous specimens in the world."

Koreshan Universology teaches, and we believe and know it to be true, that truth concerning any subject is only known by comparison or contrast; thus any thinking student will see that Dr. Palmer's extensive and various collections of the skeleton frame is an essential factor in the study of normality and abnormality of the human structure.

Some time ago, Mr. Charles Truax, of the Physicians' and Hospital Supply House, Chicago, Ill., went to the Drs. Palmer's College to see the skeleton collection, and in a letter he afterward said: "Dear Dr. Palmer: I wish to express my thanks for the privilege of looking over and making an examination of your collection of pathological and anomalous bones. It is certainly a fine assortment, and is by far a much larger collection than can be found in any other part of the United States and I doubt, if in many respects, it can be excelled anywhere. It was certainly a great privilege, one that I fully appreciated."

Many of the articulated skeletons exhibit conditions of the various diseases, deformities, luxations, and subluxations. In fact nothing is lacking. In one word, the collection is complete for the perfecting of his students in Chiropractic science of healing.

Its history of inception is simply this: "On September 18th, 1895, Harvey Lillard called upon Dr. D. D. Palmer [on account of being afflicted with deafness]. The doctor asked him how long he had been deaf. He answered, 'seventeen years.' He could not hear the rumbling of a wagon upon the street. Mr. L. informed the doctor that at the time he became deaf, he was in a cramped position, and felt something give way in his back. Upon examination there was found a displaced vertebra, one that was not in line. Dr. Palmer informed Mr. L. that he thought he could be cured of deafness by fixing his spine. He consented. Two adjustments were given him in the dorsal, which replaced a vertebra, thus freeing nerves that had been paralyzed by pressure." The same affection may also be caused by subluxation of other vertebrae. Only where deafness dates back to prenatal conditions, or to a destruction of any particular part under consideration, can there be no improvement made by Chiropractic adjustment. Since this first subluxation or partial displacement of the vertebra was replaced, thousands of patients have been adjusted and found relief and cure at the Palmer Health Home and College Clinic. The success of Dr. Palmer is simply phenomenal, although not without persecution and prosecution from the medical profession, the blockheads of the present age of the healing art.

The Principles of Chiropractic

CHIROPRACTIC PRINCIPLES may be learned from the literature published and disseminated by the Palmer School of Chiropractic, and will do much toward educating and preparing in advance, future students; but it is claimed by the school, that it is impossible to give essential instruction through their literature, as to how to give Chiropractic adjustments. Chiropractic analyses and adjustments can be learned only from the personal teachers, for it is positively necessary for the student to study the three hundred articulations of the skeleton frame, particularly the fifty-two articulations of the spinal column, under its competent professors, and by giving personal attention at the college clinic, where patient's afflictions and deformities are daily analyzed, subluxations replaced, and impinged nerves freed.

When once thoroughly understood that the brain is composed of myriads of cells; that each cell has its fiber

or nerve; that these collectively form the spinal cord; and that at the foramina, or openings, the nerves branch out in all directions, absolutely controlling every part of the anatomical structure—then, and not until then, can one comprehend that the causes of disease (not the remote) must be looked for where nerves can be impinged or pressure on nerves produced. Further, it is a fact that nerves can be impinged where they are entirely surrounded by an osseous, or bony structure; and this is particularly the case in the spinal column, at the fifty-two articulations of the vertebrae. These articulations can be displaced in many ways. A wrench or twist invariably leads to some disturbance in the intervertebral foramina; also, slips, falls, strains, lifts, jerks, jars, kicks, strikes, severe sneezing, concussions; many poisonous decaying animal and vegetable substances, when eaten; poisonous drugs and medicines; alcoholic drinks; foul gasses and bad air; injection of vaccine virus by the medical profession; and last but not least, awkward positions in working, running, walking, sitting, standing, lying during restless sleep, and by having nightmare.

It must be marked well that while the sensory nerves are impinged in the above manner, at the same time the motory nerves are also compressed, or *vice versa*. This is easily comprehended when we consider that the sensory and motory nerve roots of each spinal nerve are separate as they emanate through the small intervertebral foramina. Compression at these points may be more intense on one root than on the other. "Thus, if the posterior or sensory root is impinged by the vertebra being subluxated, great pain and distress would evidently follow. Otherwise should the anterior or motory root be compressed, the motory force or active energy, that would be transmitted over the nerve, would be greatly lessened. Hence, a lessening amount of nerve energy is transmitted over the nerve to the affected organ, and as a result we have inaction of this functioning process, due wholly to pressure upon the innervating nerves."

All pain or suffering is due to pressure upon sensory nerves. All morbid action is due to lack of expression of vital force in the motory nerve endings. An examination of the spinal column of a skeleton shows that each vertebra is provided with spinous and transverse processes. These are used by the Chiropractic doctor; first, as one of the means of analysis; and secondly, as levers in restoring subluxated vertebrae to their normal position.

The most convincing demonstration that subluxations cause disease, is furnished by being able to adjust the subluxation; free the impinged nerves, remove the cause of disease, and recovery from disease and deformity is the blessed sequence.

Many individuals are misled, and prevented from seeing the truth concerning impinged nerves, because all movements of the body are made by contraction and expansion of the muscles; but we must not lose sight of the fact that there is no power in a muscle to move itself, without nerve force from the brain through the spinal cord. Even the circulation of the blood and serum, as well as absorption, assimilation, elimination, repair, and heat production, are controlled by the various sets of nerves. When all transmission of nerve impulses is normal, then the various functions or activities of the brain and body are normal, and then as a further sequence, we have poise of body and equipoise of mind, and that means a complete system of harmony and perfect polarity.

What about impingement, or pressure, upon the cranial nerves? Such cannot take place within, unless a fracture or concussion of the skull has taken place.

Topics of Interest & Importance

THERE IS no fact so simple as to have no meaning. The unenlightened mind allows some of the most important facts to become commonplace. The mind in its ignorance, with the faculty of sublimity small, fails to appreciate the beauty and the utility of the forms of creation. For such in their present state there are no lessons to be learned from the majestic orb of day, the nocturnal luminary, the gems that stud the sky, the flower garden, the meadow green, the forest, or the rolling sea. In order to appreciate Nature the mind must be awakened and invigorated, the poetic sense aroused, and the love of truth stimulated. They appreciate Nature most who are nearest Nature's heart. It is not enough to study Nature from superficial points of view. Lack of penetration renders commonplace some of the most marvelous things of life. Modern science, through its materialistic and superficial views, has done much to destroy the poetic and the spiritual. Truth may be present in its power, but all despised by those sitting on thrones of false judgment.

The PRE-EMINENT'S IMPERIAL EDICT

**Delivered at the Solar Festival
Sunday Services, on October 18**

IN THE PURPOSE and progress of our Koreshan work, the great Master has thought it wise to institute at least two periods of the year for the special exercise of devotional service,—a service commemorative of our obligations to God, and service to man, the higher uses for which life is instituted.

In the year 1870, it pleased the invisible Father-Mother of the race of men-angels and the Sons of God, to especially illumine his Messenger with the Message Gospel to the world, of the final great truth of Cosmogony and the Science of Religion. In such illumination, the great law of correspondential analogy was made the basis of rational deduction. Considering only his obligations to the trust imposed, he has continually sacrificed himself to the requirements of this obligation, showing continual and devoted service. In his work, he has been marvelously sustained and supported by ardent helpers supplied in every time of need.

To what extent have his efforts been met, and his energies rewarded? He has called to his permanent fellowship and support, a little group of people who, when events conspire to constitute the world's crisis now at hand, will stand as the divinely called and inspired nucleus for the kindling of the fire which will insure the final conflagration for the projection of the Sons of God, and the regime of Deific Royalty in the earth. Have we endured hardship, privation, and sacrifice in this our devotion and our faith? Could we expect to be elevated to that climax of human development in which we become the Sons of God without suffering the pangs of the new birth from corruptibility to incorruptibility, from mortality to immortality? We remember that every pioneer cause has met its hardships. Shall not ours? Also, that the Christ of nineteen hundred years ago called to himself a following, and said to his Disciples: "Take my yoke upon you; for my yoke is easy, and my burden is light." But when this was accepted, there followed persecution and suffering.

The world is approaching its great vortical climax. The evolutions of the race are hastening in the ratio of acceleration toward that great cauldron of dissolution predicted both by prophecy and the indications of Nature. The throes of revolution, religious, social, political, and physical, are about to burst upon the world in the fury of fire, the great Flaming Sword, which eliminates the evil and sustains

the good, wherein, by the destruction of evil in the world, and the fruition of the Tree of Life, a new regime, under the auspices of a Divine Imperialism, becomes established.

It is not a little thing to know, that when we have endured the conditions of mortal being sufficiently to comprehend the nature of a corruptible existence, we are assured of a speedy transition to the realm of life, wherein all things become new, and where there shall be no more pain, sickness, nor death.

We know that we are in the focal point of the imperishable fire, and that thence to the Mount of Horeb where the Law of God is inscribed, the children of Israel shall return and seek the Lord their God and David their King, to be raised up among them.

We patiently await the operations of the forces of the world's conspiracies, to usher that desolation which must precede the final establishment of universal peace and the reign of righteousness. The old heavens and the old earth must pass away. The forces of destruction are hastening to this end; and are they not rushing rapidly enough to meet our aspirations and our hopes? Let us, then, intensify our prayers for the kingdom of peace, that there be manifest that foreshortening of time, wherein there is a possibility for the salvation of our flesh. By such intensity of desire, let us become a little people who shall not sow to the flesh, and of the flesh reap corruption; but, sowing to the will of God, reap the fruit of immortal life.

We are manifesting some indications of a material prosperity, for the world of the future, in which the spirit of competition as an incentive of human activity shall be utterly eliminated from the heart of man. We are showing by our efforts that we are thoughtful of those who shall come after us, belonging still to the various fields of mortality, but made subject to an orderly kingdom, to be reigned over by the inspired Head, authorized by Providence, and sustained in righteousness.

We shall work on, and wait the divinely appointed hour of the world's catastrophe, and our deliverance. We will work and wait together, and follow obediently the High Priest of the Sons of Conjunction, through whom we shall come into our final unity with our God. We abide in him, there is no other. He is our full and final redemption through the conflagration of the fires of restitution and restoration. God lend his presence and his strength.

We shall work on, God working through the laws of development in us, until the final hour of our perfection

through the essential baptism; God working to will and to do of his own good pleasure, moulding us by his inherence, and finally by overshadowing, into our Sonship, our Deific inheritance.

Some of us, those who will, shall endure to the end, meeting the climax of our desires in the ultimate glory of achievement, receiving for our inheritance the fellowship of the Gods in the fields of their habitations.

It is only for such as will forsake and depart from the mortal pleasures, that the kingdom of the redeemed is inaugurated, and the exploration of domains beyond the ken of the material perspective, are opened to the vision. We behold as in a glass darkly, but keenly enough to meet our aspirations and our purposes.

We can and will await the hour of God's purpose and God's time. We see in mental aspect, the dawn of Jerusalem's descent, the light of the heavenly kingdom, as God comes down to men, insuring to them his life of lives; for God will fulfil his word and be with men.

The Pre-Eminent's Invocation

DEAR AND BLESSED GOD, our Lord! We approach you today, on the anniversary of your birth into the coming of the New Jerusalem, that shall come down out of heaven, to *place* those who love you, in the state of bliss prepared for their glory, through you. We are trembling with the fervency of our devotion. Our lips can frame no words, nor our voices no songs, to express the earnest of our desire to be true to you, and your words of promise, given from your loving lips, for your children. We like sheep have gone astray, but as we hear your voice, we will follow you to the fold of your conjunctive unity with humanity. Endow us with courage, firmness, tenderness, and above all, with adorable love, that will bow our heads in submission, and bend our knees in supplication for your outfolding arms.

We are groaning in agony over your long suffering and deep affliction, till there is no rest for us, either by day or by night, for we still sin, and you are tortured. Each heart before you feels the dart of pain that craves for deliverance. This day shall be an epoch for us, if with all our hearts we seek you, for nothing is withheld from those who love and obey.

Keep us free, dear Lord, from the wiles of the flesh. Exchange such temptations for pure impulse, that we may be enabled to produce Sons of God, and joint heirs to his everlasting kingdom, and not children of flesh. Send, O God, our Father and our Mother, benediction to all those who cannot, by virtue of their offices, be with us today; and to those who are away from us, and who have been of us in times past, your own spirit of forgiveness, that they may repent; and O merciful God, give each of those who are still enfolded on the roll as your disciples, power to say: "I shall choose this day to serve my God and King, and I cannot stray from his fold, nor enter the precinct of lustful life." God in infinite mercy protect such from the influence of the adversary, who is earnestly seeking whom he may devour. Keep our feet from the mire of iniquity; show us more clearly the path of righteousness, and send your guardian Angel to direct and hold us from the snares of

evil. Hold us closely in your warm, loving arms; speak to us as the Comforter; give us strength to endure to the end, that we may enter the gates of your City, the City of our great God. Pour out upon each soul here in your presence today a baptism to reach us, that we may keep your commandments.

Baptize us with love, wisdom, charity, forgiveness. We wish to be as the very apple of the eye of God, tender and true. And now we implore, by our love and obedience, to be baptized today into a conjunction with Deity, commensurate with our good works. May we know you, and serve you forever and ever, as the adorable, true, and only living God. Amen.

A Tribute to Koresh the Shepherd

BY J. S. SARGENT.

THIS MOST desirable task is approached with a degree of reluctance, not alone because of a feeling of inability to do justice to the subject proposed, but also because of the self distrust of indulging in eulogic encomiums or eloquent panegyrics upon the character of any one. For no inducement would be adequate compensation for the humiliating consciousness of having played the role of an obsequious flatterer, or of a fawning adulator, especially to one who were he present could infallibly discern the character of the offering. Not that a word of appreciation or of commendation is to be condemned, except when so profuse as to arouse a suspicion of scrupulous regard for the truth.

It may be said, or thought at least, that one could not if he would, exaggerate a character so capable and so exalted, and that we may safely loose the wings of fancy to soar aloft and unafraid in the elysian fields of praise and of hero worship. Granting this to be true enough, and to be all deserving, so far as may be the measure of him whose encomiums of honor we would promote, but how about our own hearts? Do they respond to every word of praise with an echo of deep felt conviction, reverberating among the hills and mountain dells of love to God and man? Hills and mountains reared in the topography of our own souls, and land marking the degree of our own devotion to the object of our worship.

Can we do this in all sincerity, and with the confident feeling that no word spoken is belied by ulterior motives, evil inclinations, or meddling devils in the heart? If we can, then we may indeed dare to launch our fledgling wings upon the heavenly blue, declaring the glory of God, and showing forth his handiwork. But with our hearts, my heart at least, abounding with iniquitous elves that I cannot yet down, I dare not attempt words of highest laudation, words that would adequately express a heart felt conviction of what he is to us, without sensing a suspicious insincerity, and that however true they may be of him, in my own heart they are profaned. For it is not yet with me as with Peter when he confessed the Christ, and was assured that "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it to thee."

There are times of great moral stress when a mysterious influence seems to well up in the soul, before which the myrmidons of satan flee, leaving the heart free from their foul pollution of sacred thoughts. At such times, under the

blessings of this purifying spirit, it is to our joy that the Master is lifted up in this wilderness of strife, to be in our conscious realization, a very God,—the Almighty from on high.

But alas, the time is not yet for this state to endure, and we sink back despairingly into the dark valley and shadow of death, to seek again with tear dried eyes, in the cheerless gloom, for the faint footprints of him who yet treads alone the straight and narrow way. Flesh and blood doth not, and cannot reveal the Deific presence to us; it is only when the Spirit deigns to shed its luster in our souls that we can really know God. Gladly would we set sail to stem the sea of human passion, but we are yet like the mariner that fears to launch his bark upon the storm tossed tempestuous waters. We await the words, "Peace, be still."

We are not attached to the Master from the standpoint of mere personality; however pleasant and agreeable he might be, shorn of the divine Presence. Mere suavity and gentleness of manner could not insure our continued loyalty; but he has the truth, which of itself is the ample source and measure of his attraction to us. Never man spake as he, not in this day and age of the world; and it matters little what else he has or does not have, the possession of the transcendental wisdom of the divine Mind is enough; and that alone has led us, most of us, to forsake father, mother, wife, home and children, all, to follow him.

This, my brethren, is no light thing to do. It involves all that the ordinary mortal deems worth living for. Yet have we not done it for his sake, and is not this the tribute that we all pay to his exalted character? To have forsaken all and followed him, expresses a praise no words can convey, no professions can enhance.

Words without deeds are hollow sounds, that but mock at our pretenses. It is the life, the daily faithful footsteps, that, following in the pathway he has marked out for us, not only in the commands given but in the doctrines taught, that measures most truly the tribute we fain would render to his goodness and to his greatness. We are here for sacrifice and self-denial; not to be effected in the heroic immolation of ourselves upon the bloody field of carnage; nor in the gallant charging of a forlorn hope, amid the blare of trumpets and the plaudits of an admiring multitude; but in the uninspiring conquest of self, the breaking of our own stubborn wills in the uneventful routine of the common duties of domestic service, with no emotional stimulus other than the silent *banzias* of an approving conscience. This is a heroism worldlings cannot nor will not appreciate, until they, too, are consciously in the grinding of the mills of the Gods. But these are some of the ways of paying tribute to him, of giving praise and honor to the one we adore, that all of us may, and do, I trust, engage in, and which we may increase more and more, by faithful and painstaking obedience to his will. But for the failure to do so, no words nor professions can atone. Let us not then be of those "that draw nigh to him with the mouth * * but in their hearts are far from him," or be faithful to bring the incense of worship, but omit the weightier matters of the law.

"Greater love hath no man than this, that a man lay down his life for his friends." KORESH being pre-eminently

our friend, shall we not, if we love him truly, be ready to make this sacrifice for him. There have been those among us professing a willingness to do this, but they have long since gone from us, turned aside by the first adverse wind that crossed their pathway. Better not, methinks, to have made the boast, than to have made it and then not to have made good. But a man's love is his life, in a deeper and more comprehensive sense, and to sacrifice the love of the world, of family, of our own self wills, and the pride of opinion, these seemingly little things are the rub; we realize, and can accord to ourselves no great heroism in the doing of them, but of such victories is made up the character of him who is mightier than he that taketh a city.

Shall we not then lay down this unworthy life, these loves, in tribute to him for whose character we seek acclaim, and whom in our hearts we exalt above all that is called God; and in this hour of his trial and intense suffering with the pangs of mortal life, shall we not cast about him the protecting sphere of radiant loving hearts?

Solar Festival Entertainment

IT WAS MY pleasure to be present at the Semi-Annual Festival Entertainment at Estero on the evening of October 17. The program handed me said at "Bamboo Landing," but I was escorted across the bridge that spans the Estero River, and through the grounds to seats erected opposite the landing. A large platform was at the water's edge, back of which were magnificent bamboo trees, and still farther back a broad walk which, with stone steps leading up, made a wonderful setting. On either side, on the grassy terraces, were seen numbers of white stars, with a large central one having an illuminated center hanging between the bamboo trees.

On one terrace was a picturesque Gypsy tent, and on the opposite terrace were seated the Koreshan Band, which was playing the opening overture as I took my seat. This was followed by some march music; and we beheld, descending the steps, with measured tread from the background, fifteen "Athenian lads" with helmets and shields glistening like polished steel from the light of many camp fires. They formed on the stage into many artistic figures. Their drill (that of the sword) needs particular mention; then at "attention" from the captain, they "faced front," and recited in perfect unison, a long and difficult stanza from a composition by KORESH, entitled "Armageddon."

After music by the band, came two boats from opposite directions, filled with girls dressed to represent different flowers, and bees with their outspread wings. When they stepped onto the stage, they gave graceful dances, and sang songs describing their life as flowers and bees, the music being the composition of the director of the band.

This was followed by a quartette of young men,—English, Irish, German, and American,—each trying to outdo the other in singing the praise of his own fatherland, all of which was very pleasing.

"The Glimpses of Gypsy Life," a woodland scene, was very interesting. The costumes merit special attention, and the little by-play and fortune telling were most characteristic.

"The Yellow Peril in Symbol" was a yellow and black dragon one hundred and ten feet in length, with an enormous head, terrible flaming eyes, and most rapacious mouth, with fire and smoke issuing from its nostrils as it appeared moving down the steps, trailing along the walk, across the platform, and in and out through the trees until lost in the darkness. I was not surprised to hear cries of terror from some of the audience.

"The Dance of the Rainbow Nymphs" was a most beautiful aquatic display. A large white "float," handsomely festooned with vines and boughs, slowly came up the river, the boatmen dressed in white with red sashes and caps, and seven beautiful maidens, each representing a color of the rainbow. As they held the palms aloft or waved them with the graceful figures of the dance, the colored lights giving the varied effects, we had to rub our eyes more than once to be sure we were not in "Fairylend."

I must not omit what was the most humorous portion of the program, and that was the many wonderful (?) stunts of the three clowns (of the pantaloone order), especially the burlesquing of the dance of the "Rainbow Nymphs" with broomsticks used as waving palms.

The program closed with the whole company of performers assembling on the stage and singing the "Soldiers Chorus" from Faust. As I left the grounds it was with deep regret that thousands, instead of hundreds, had not witnessed such a magnificent display as had been my great pleasure to enjoy.—A GUEST, in the *American Eagle*.

The Solar Festival Program

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SATURDAY Evening Entertainment (October 17), Bamboo Landing, 6:45, p. m. 1. Overture, "Reception," R. Schleppergrell, by Band. 2. Grecian Drill, concluded with the recitation of first stanza from "Armageddon," by KORESH. Given by Fifteen Athenian Lads. 3. Music, "American Home Songs," E. Ascher, by Band. 4. "The Bees in Flowerland," J. W. Calderwood. 5. Waltz, "Marsovia," Henrietta B. Belcher, by Band. 6. Song, Male Quartette: Jesse Putnam, Chas. Heidt, Claude Rahn, Robert Graham. 7. March, "Soap Bubbles," Thos. S. Allen, by Band. 8. A Woodland Scene, "Glimpses of Gypsy Life." 9. Music, "Alagazam," Abe. Holzman, by Band. 10. Characteristic, "The Yellow Peril in Symbol," accompanied by Music. 11. Float, "Dance of the Rainbow Nymphs." 12. Vocal Selection, "Soldier's Chorus," from Faust, Chas. Gounod. 13. March, "Ozozo," F. H. Losey, by Band.

MORNING PROGRAM, (October 18).—1. Music by Band. 2. Escort of the Prime Counselor and the Pre-Eminent to the Dining Hall. 3. Salutation by the Children (composed by Eunice Hussey). 4. Music by Orchestra during Breakfast. 5. Assembly of the Koreshan Ecclesia at Art Hall, 11 a. m. 6. Solar Precessional. 7. Music, "Elevation," E. Batiste, by Band. 8. Song, "The Messenger," Congregation. 9. Music, "Incline Thine Ear," Voluntary by the Band. 10. Vocal Solo, "Palm Branches," J. Faure, J. W. Calderwood. 11. Imperial Edict, VICTORIA GRATIA KORESH. 12. Song, "Resurrec-

tion Hymn," KORESH, by Congregation. 13. Oration, KORESH, Prime Counselor. 14. Vocal Solo, "Glory Song," Alexandra, J. W. Calderwood. 15. Anthem, "Lift up Your Heads, O Ye Gates," Congregation. 26. Recessional, by Band.

EVENING PROGRAM.—Concert at Art Hall, 7:30 p. m.—By Orchestra. 1. Overture, "The Bridal Rose," C. Lavellee. 2. Mazurka, Deleoiosa," Theo. M. Tobani. 3. Flute Solo, "The Nightengale and the Frogs," Rich Eilenberg, by Julia Wright; Eva Morrow, Accompanist. 4. Serenade, "Moonlight," Neil Moret. 5. Reverie, "Apple Blossoms," K. A. Roberts. Intermission. By Band.—6. March, "Lights Out," E. E. McCoy. 7. Medley Overture, "Vaudeville Favorites," Arranged by R. E. Hildreth. 8. Trombone Solo, "Somebody Loves You, Dear," A. Andros, Wilton H. Hoyt, and Band. 9. Waltz, "The Dreamer," Lester W. Heith. 10. "American Patrol," F. W. Meacham.

The Solar Festival Services

BY ELIZABETH ROBINSON.

OCTOBER EIGHTEENTH, nineteen hundred and eight, was ushered in with sweet strains of music, wafted on the morning breezes, this day being the anniversary of the birth of KORESH, the Founder of Koreshanity. He had arrived in Estero a few days before, in company with the Pre-Eminent, VICTORIA GRATIA, after several months' absence in Washington, D. C., where is established the Koreshan International Headquarters of the Coöperative Department of the System, and where also is being founded near Washington, Hollyrood, the Landscape City, that is to exemplify the principles of coöperation as taught by KORESH.

It was at 7:30 this beautiful morning, that the Prime Counselor (KORESH) and the Pre-Eminent were escorted to the dining hall, by the Mayor and Aldermen of the City of Estero, and the school children bearing palms. After arrival at the dining hall, there was given a salutation by the children (the composition of one of their number), that was very beautiful and most impressive, ending with the waving of the palms and the military salute. During the breakfast, the Koreshan Orchestra rendered several musical numbers.

At 11 a. m., the entire Ecclesia assembled at the Art Hall, the Band playing the Solar Precessional. The Imperial Edict was delivered by VICTORIA GRATIA. The full text of the document appears on another page of this Department. After singing "The Messenger" by the congregation, KORESH read the twenty-second chapter of Revelation, also other portions of the Bible that refer to the prophecies concerning God's Messenger, beginning with the promise to Joseph by Jacob, and then referring to the absorption of the tribes into Media, Persia, and Assyria; also the character of the message to the Gentiles.

He then spoke with great feeling and power, especially in referring to the Messenger of prophecy, as he asked in an impassioned voice, "Has God sent his Messenger, or will there be another to correct his mistakes?" He besought the people to be more loving and forbearing to each other, and to remember that the promise is, "Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

The "Glory Song," as sung by James W. Calderwood, was finely rendered, and the services closed with all singing, "Lift up your heads, O ye gates, and the King of glory shall come in," followed by the Recessional by the Band.

The afternoon was given over to social gatherings, and in the evening at the Art Hall, a fine Concert was given by the Orchestra and the Band. Thus ended the 1908 Solar Festival, which will be long remembered because of the special features of the day.

For the Younger Minds

Marguerite Borden

SOLAR FESTIVAL SALUTATION

BY EUNICE HUSSEY.

IT IS but a simple tribute,
But a little offering
That the children, they who love him,
Can unto the Master bring.

Now we hail him for the promise
That he gives to all the earth,
Of a new day, surely dawning,
When the Sons of God have birth.

Now we greet him for his goodness,
And the mercy of his Word,
And we count ourselves more blessed,
That his gospel we have heard.

We would strive to reach the standard
He has set upon our way,
And we wish to do his service,
So we ask his help today.

Ask his help, to fit us for it,
O, great Leader, guide us on!
We will follow, through all danger,
Till we reach the golden dawn!

The Dangers of Mediumship

WITH SOME persons mediumship may not be dangerous, and exists only as a fascinating experience, but once the door is opened, unless soon closed, this quality is liable to grow to a prodigious size, until it is impossible to again exclude the various spirit controls from the mind. Many people have mediumship inherent within them, or capable of cultivation, but unless it is exceptionally strong and active from birth or childhood, it lies dormant where it belongs.

A medium is like an inn; some one was there yesterday, another person came today, and some one else will be there tomorrow. In a public house, or tavern, the tenants are careless of the furniture, and are heedless of the scars and scratches they inflict upon the woodwork, because the dwelling is not their property.

Spirits desire to return to the natural world, and manifest, as far as they are permitted, through a medium. This nearly always, soon or later, weakens the body and destroys the mental vigor; but this causes no concern to the various spirit controls, for the *persona* of which they have taken possession, is not their own habitation.

A fine mind is a beautiful palace, whose architecture is too superb, and whose interior workmanship and design are of too refined and delicate a quality for its rightful owner to throw open the portals, vacate his residence, and admit the common rabble of familiar spirits to devastate or demolish the domain of which he should ever remain the master.

The Joshua of America

ONCE IN LONDON Benjamin Franklin was dining with two friends, one of whom was an Englishman and the other a Frenchman. As three nationalities were represented, it was suggested that each of the men propose a toast to his own country. The Englishman rose first, and like a true John Bull exclaimed:

"Here's to England, the sun that gives light to all the nations of the earth."

The Frenchman responded proudly in a similar vein.

"Here's to France, the moon whose magic rays move the tides of the world."

Then Franklin rose, and with an air of quaint modesty remarked:

"Here's to George Washington, the Joshua of America, who commanded the sun and moon to stand still—and they stood still."—*Selected.*

The Fairy of the Lake

ETHEL was sitting in a hammock which swung beneath two big apple trees in Grandma Norton's orchard. A book of fairy tales lay open in her lap, but Ethel was not reading, she was thinking.

"I wonder if there really are fairies in the world," she said aloud. "Bertie Harris says there aren't, but I'd rather believe there are."

"Why of course there are, dear," said a silvery little voice behind her, and looking about Ethel saw—what do you suppose? Why, the dearest little fairy imaginable. She was about a foot high, and was dressed all in pale green, with a wreath of sea-weed in her golden hair.

"You don't know who I am, do you?" she asked with a little laugh. "Well, I will tell you; I am the Fairy of the Lake."

Then she sang this little song:

"Far from the city's noise and strife,
Far from the cannon's roar,
I live a quiet, peaceful life,
Upon a southern shore.

"My friends the water-lilies are,
My mother is the lake.
I see the bright and morning star
Each morning when I wake.

"Oh, happy I
With sea and sky
And winds and waves my friends;
With peaceful life,
From noise and strife—
A life that never ends."

"How pretty!" cried Ethel, delightedly clapping her hands. "But how did you get here?" she added.

The fairy smiled.

"Once in a hundred years I leave the lake and wander about the world teaching children to believe in us fairies; and as I was passing I heard what you said, and so I came over to convince you that we still exist," she said.

"Oh! Thank you ever so much for coming; you see Bertie and I were talking about it this morning, and he said that he didn't believe that there were any fairies. Now I can tell him I *saw* one!" cried Ethel joyously.

"Perhaps,—" began the fairy, but just then Ethel heard her mother calling: "Ethel! Ethel! Wake up! It's time for supper!"

Ethel gave a little jump and sat right up in the hammock.

"Deary me, so it was only a dream after all," she said sadly. "But I'm going to believe in fairies after this!"—ROSALEA MCCREADY, (Age 14,) Estero, Lee Co., Fla., in *Human Life* for August.

Life's Music

BY EDITH C. HAYNES.

"ALL ONE'S LIFE is music if the notes are rightly touched and in time." This is the important part,—*in time*. What does it avail to play sweet strains if we play them too late? So many are awaiting the time when they shall play sonatas, that they overlook the beauty of a simple lay. In this age, people are prone to sneer at all simplicity; and if they cannot have real elegance, accept tawdry finery. When they might have a modest cottage, simply and daintily furnished, they will, instead, take a miserable room in a would be fashionable house, and merely exist on the makeshift of light housekeeping, the months dragging by, heavy with the weight of debt and sham. They could enjoy life "day by day;" but there are so few, so very few, who have the moral courage to say, "I can't afford it." If they cannot afford American Beauties, they sneer at the beautiful, fragrant carnations sold by the street florist for a song. Whereas, if the carnation were the expensive article, it would be the longed for flower. Why is it so few have the courage of their convictions? There is so much in each day, if we would but see it. The unexpected is usually the sweetest; the meeting of old friends and the making of new ones, the long, chatty letter,—all these little things go toward making life "one long, sweet song." And if there is an occasional day of sadness, does not the minor strain lend a plaintive charm to the air? for "from lips that have tasted sorrow, the sweetest songs shall fall." And unless sorrow hardens one's nature, this is true. As many notes are needed in a musical composition, so do we need friends and acquaintances in our lives. One could not compose a very charming piece of music with but one note. Thus we must choose our friends and give them their rightful place, that they may harmonize. The note of congratulation or of sympathy sent at the right moment, the pot of blooming plants, a single rose, the wee cluster of snowdrops,—all these are notes which, touched in time, sweeten existence. But do let us strive to give pleasure in the way it is desired. Do not send to a mother, grieving for a little one, a gorgeous blossom to flaunt its brightness in her stricken face; send, instead, some dewy wild violets. These will express her feelings as well as yours. And if some little tot longs for a crazy looking, badly painted doll, do give her that, and delight her childish heart, in place of giving her the warm mittens she *does* need, but does not crave as she does the doll. Little folk have heart felt wishes as well as their elders; and their disappointment and anguish are as great, if not greater.

We are apt to pass by with a careless nod the living, to neglect answering letters, in fact overlooking many small duties; then, when death visits a home, we hasten to call, to say words of love and praise, to heap costly wreaths about the casket, and lavish around the silent dead, all that would have meant so much to the living; for many a smiling face hides a heartache, and words of friendly appreciation are never amiss. How often, when feeling rather discouraged, a bright smile through the crowd has strengthened us for the day. The silent clasp of a sympathetic hand has lightened many a weary load. Most of us have some tasks that are none too pleasant; and as we are hap-

pier when others lend a helping hand, why should we not in turn do our part toward "Touching the notes rightly and in time."—*Selected*.

THE PESSIMIST

BY EUNICE HUSSEY.

I SHO bin feelin' mighty bad,
De spring am wet dis yeah,
Ain't nuthin' in dis worl' 'pears lac,
Tuh gib a dahkie cheah!

De chickens dey am roos'in' high,
De fawmahs all hab guns,
I got rheumatics in mah laigs
Tuh hender w'en I runs.

I heahs dem dahkies on de hill
A'singin' th'o de day,
Erbout de good ol' summer time
What's comin', so dey say.

But I ain't seed no summer time
Whut wuz all peace an' quiet,
Ef yo-all b'lieves dat hoein' co'n
Ain't hahd wuk, come an' try it.

I los' mah rabbit's fut tuh day,
Hit's gone, I donno whar,
Bad luck 'gin comin' right away,
Ernough tuh raise yo' ha'r.

Den w'en Lucinda tries tuh fry
Her doughnuts, pon my soul,
Dey good ernough—um yum—but, oh!
Dey each one got a hole!

FORGIVENESS

"CRUCIFY HIM! Crucify him! Crucify the Jewish King!"

How the multitude revile him! and behold, a cross they bring!

Moving onward in commotion, elders, laymen, scribes and priests,

Utter cries of condemnation,—frenzied cries of human beasts.

They have mocked him; they have scourged him, and upon his regal brow

Where a crown of thorns is pressing, drops of blood are falling now;

But his eyes are soft and gentle as the brown eyes of the dove;

Beautiful his face, illumined with the holy light of love.

He has reached his destination; on the hilltop now he stands;
How the people crowd around him! he is seized by cruel hands!

High upon the cross they lift him, and the nails are driven through,—

Low he speaks, "Forgive them, Father, for they know not what they do."

NOTE.—The Christ, of course, was never accepted by the Jews as their king, but that he was called such in derision just before his crucifixion, is shown at the beginning of the nineteenth chapter of St. John:

"Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands."

In The Editorial Perspective.

THE EDITOR.

THE INSANITY OF WRONG

IN THE RECORDS of the work of creation, it is declared that "the earth was without form and void, and darkness was upon the face of the deep."

This is a picture of chaos, such chaos as obtained in the world or earth of humanity. Evil springs from disorder. Physiologic disorder is disease; mental disorder is insanity; social and political disorder involves phases of national unsoundness. Numerous politicians are not safe and sane; and when men are money mad, the spirit of greed possesses their souls, and drives them on in the work of oppression of their fellows. It is impossible to conceive of the corrupt conditions existing in the modern world as coordinating the spirit of moral sanity. There must be something radically wrong in that system of human relations which admits of a comparatively few absorbing and controlling the productions of millions of toilers. The yoke of wealth is galling and its burden is heavy upon wearied labor; and there is no rest for those who make the wealth that the indolent rich enjoy. The power of oppression is the power of a phase of insanity which, perforce, is so universal that it is conceived to be legitimate, for to it is often given the title, "the divine right of kings." We are living in a time when black is called white, and darkness day. It is said that the world is enlightened, but the benighted conditions which prevail in the valley and the shadow of death in which modern mortals exist, belie the claim. When Jesus the Christ was in the world, he was bold enough to rebuke those to whom he came, for living false lives. It was for telling the truth about a self-righteous people, that he suffered martyrdom. Afterward, when his spirit prevailed in the thousands in triumph over his enemies, his Disciples declared that they possessed the spirit of a sound mind. Jesus was sane in every sense of the term, because he was righteous; and his life has emphasized the fact, that wrong proceeds from the spirit of the unwholesome and the unsound. In the restoration of righteousness to the world, the spirit and power of sanity must work the greatest of all miracles.

The Antiquity of the World

THE MIND is wont to look with wonder and reverence upon things that are very old. Ancient literature is attractive because of its antiquity. There is power about a thing upon which the minds of millions for many centuries have been concentrated. It is electric with mystery, and an exhaustless resource of study. The sacred books of the ancients that have come down to us, are revered and exalted. The Hebrew and Christian Scriptures, the Koran, the Vedas and Upanishads, the Zendavesta, and various traditions and myths, and fragments of profane works, are treasured by all men of learning. Men eagerly excavate buried cities, open tombs, and collect relics; and their minds are carried far back in time when they discover the remains of extinct animals and contemporaneous geologic formations. All the old things of the world, which remind us of the very distant past, are today wonderful. Yet, what is older than the hu-

man race? What is more ancient than human character? What is older than the truth of man and cosmos? To be sure, we see no men who were born centuries ago; but we see man as he has come down from such a distant past as to extend for myriads of ages beyond our present horizon of history. And what is older than the sea, the sun, and stars? We may observe any day or night in the face of the sky, those lights that are as old as man. We observe the constellations as they appeared to the most ancient peoples of history. They shine on forever, and the earth itself exists always. Nature is ancient and wise; she is great and grand; and full of beauty and sublimity, and contains in herself the keys and treasures of knowledge; for Nature expresses the mind and character of the Ancient of Days. It is wonderful to contemplate the fact that the universe, of which every man is a part, is so ancient as to span in its existence, all past time and eternity; and yet it is so new as to exist today in the freshness of its life, ready to spring into the glorious period of humanity's Golden Age.

The European War Cloud

WHILE THE FLEETS of American and Japanese warships consorted in peace in the Japanese waters in fair October, a great war cloud threatened on sea and soil in Europe. Between Austria-Hungary and Turkey, are a number of provinces on the border lines of national independence. For instance, Novibazar is subject to Turkey, but peace is maintained by the Austrian military; and Bulgaria is also a Turkish province, but conducts its own internal affairs. Montenegro is a republic. Now, Bosnia and Herzegovina have been under the joint control of Austria and Turkey, though enjoying a great degree of freedom. Recently, these two provinces manifested a desire to become independent; whereupon Austria-Hungary promptly annexed them. This aroused Serbia and Bulgaria, and Turkey also. Turkey appealed to the powers to maintain peace, while Serbia and Bulgaria were in the fighting humor. The problem is called the Balkan situation. Ere this paragraph is printed, the issues may be settled by diplomats without recourse to arms. The little governments in the Balkan peninsula appear analogous to those of Central America and the West Indies; they have high aspirations to be something without power to acquire it. They must therefore be looked after by their grown up neighbors, who may themselves fight over the whims of their wards.

The Etymology of Sex

IT IS WRITTEN that in the beginning man was created male and female; that is, he contained in himself in one form, the principles of masculinity and femininity. He was a biune being, and thus specifically individual—that is, undivided. We maintain that the word sex contains the idea of division. This may be denied by etymologists, on the ground that the Latin *sexus* (sex) and *sectum* (to cut) have no apparent relation. It is a fact that masculinity and femininity now obtain in separate forms. We speak of the male sex and the female sex, referring to masculoids and feminoids,

they being two classes of human beings. Let it be noted here that in the account of the creation of woman, it is said that the woman was taken out of the man, who originally contained the two in one. It necessarily follows as a logical conclusion, that if diverse effects obtained in unity in cause, the two sexes must have inhered in the Creator. The perfect man was made in God's image and likeness, and must have been like God in nature as well as in character. The etymology of the word sex is obscured in time's perspective; but we determine by rational processes that *sexus* and *sextum* are twin forms from a parent root meaning to divide.

The Origin of Number

A GREAT DEAL has been written by men of a speculative turn of mind, concerning the origin of number. It has been ascertained by special investigation of the numerical systems of almost all peoples under the sun, including scores of semi-civilized and savage tribes, that the decimal system almost universally prevails—that is, systems of numbers founded on the tens. A few insignificant peoples use the quinary system of fives; while some employ the vegesimal system of twenties; eight and twelve are also used as the basis of a few systems. Many of the primitive languages give evidence of the fact that the simplest method of counting was done on the fingers, and in numerous Indian tongues the names of numbers are derived from the fingers. This evidence is seized upon by scientists as a basis for the conclusion that the decimal system of numbers contains nothing more profound than the fact that man "happens" to have ten fingers. We maintain that number originates in life, as all principles are operative in life. There are ten fundamental principles of life, and these are symbolized by the fingers, of which there are ten. The ten principles of life are involved in the Decalogue, which means ten words, or ten commandments.

The Somatic Brain

DR. SAJOUS, eminent in lines of physiologic research, considers that he has made an important discovery. It is to the effect that the pituitary body, the conarium or pineal gland in the brain, is really the somatic brain, meaning the brain which presides over the functions of the body. He considers that in this gland lies the ultimate seat of life, constituting the citadel which is the very center of the agents that guard against the destruction of life. It is well known that the medical world generally confesses ignorance of the function of the conarium. The conclusions of Dr. Sajous are along advanced lines. However, he does not perceive the profundity of the truth concerning it. Applying the principles of correspondential analogy, KORESH holds that the conarium of the Grand Man is the Messianic character; and that the Messianic martyrdom is the true circumcision, since the function of the gland in the brain unites the male and female essences of the brain, and precipitates reproductive energies into the physiologic system. It is maintained in Koreshan Science that immortal life must be realized through extirpation of this gland, through application of the higher principles of physiology. It may be observed, however, that the entire human brain is somatic, in that even cortical areas in the cerebrum preside over

physiologic functions. Let the skull be fractured and press upon the brain, and a man's limbs may be paralyzed, or he may lose the faculty of speech, or it may obliterate memory of the past. All the different parts and organs of the body are represented in the brain; for the great nervous center in the cranium is in touch with every part, by virtue of which it duplicates the body in miniature.

The Phonograph Campaign

INVENTION changes campaign methods as well as other things. Formerly speeches had to be delivered from the living mouth alone; because there was no other way of talking. In personal presence, Lincoln and Douglass stumped the states, appealing to the people to support their positions and settle their issues. In the campaign of 1896 McKinley inaugurated the porch campaign; he made his speeches at his own home, and thus stood on his own ground all the time. But the newspaper carried the printed reports of his speeches into the homes of the millions. Bryan, on the other hand, traveled the country over, making numerous speeches every day, from the rear platform of his train—and his platform was left in the rear in November. This year, decided innovations were introduced. Men have learned to speak by machinery. Edison has multiplied the powers of human expression, and a man may speak or sing in a thousands places at the same time. Taft and Bryan employed the factor of ubiquity supplied in the phonograph, thus breaking campaign records by making records of speeches to be delivered simultaneously from Maine to California, and from the northern states to the Gulf. Everywhere, every day throughout the campaign, the voices of principal political leaders were heard. Taft delivered speeches at the corner drugstore, while Bryan spoke at the grocery. In the parlor, on the street, in the concert hall, in the music store—even in numerous places and conditions hitherto inaccessible to campaign candidates, the Roosevelt policies thundered forth from the phonograph's brassy throat, while every voter was all attention, hearing "his master's voice."

Progress in Politics

PUBLICITY is urged by many thinkers as a remedy for some of the most flagrant trust evils; and now publicity is being applied in politics for the purpose of preventing wholesale support of a political party in the election of a presidential candidate. The list of contributors to the democratic campaign fund was published before election; and the republican campaign management have their list before the people after election. A notable incident of the recent campaign was that of the meeting of Bryan and Taft in Chicago. Their speeches before the Chicago Association of Commerce and the Deep Waterways Commission were in good fellowship, suggestive of the manner in which a campaign might be conducted, free from unnecessary friction incident to the usual war of words. There are signs which indicate that the influence of the Roosevelt administration is extensive; and it is to be hoped that his successor will as forcefully advocate the cause of the people against predatory wealth.

The Higher Aspiration

MAN HAS NOT fulfilled a very high mission when he has merely served himself and satisfied his sensual appetites. Neither has he served a very exalted purpose when he merely begets offspring to help people the world with beings like himself. The man who is satisfied with merely physical attainments and sensual enjoyments, cannot highly appreciate the fundamentals of development of character, nor the laws of mental and moral progress, nor the joys of anticipation and realization of high ideals. "Life is more than meat, and the body more than raiment." Propagation of the sensual man is not sufficient; the higher degrees of life of the human must be propagated, else the animal life of man could not be renewed.

Review of Research & Opinion

THE EDITOR.

The Demand for the Practical

PRAGMATISM poses as a systematic expression of the philosophy of the practical. It endeavors to join the ideal and the real, so as to make one the spirit of a thing and its realization. Pragmatism is the new philosophy of Prof. Wm. James, who is intensely American, and it is claimed that his system is simply Americanism. When a problem is met by a Pragmatist, he reasons in this way: "What is the idea?" And after that is determined, the next question is, "How will it work?" In the business world, the question would be simply, "Is there any money in it?" Nevertheless, Pragmatism may tend to broaden the mind; its conceptions furnish new ground for the generation of ideas, right or wrong. Concerning the character of Pragmatism, Wm. Walker Atkinson says:

"The Pragmatist takes the position that you can understand only that you act upon, and that which you do not and cannot act upon, nor 'do things with,' you cannot understand very much about. He echoes Bernard Shaw's aphorism: 'Activity is the only road to knowledge.' This is the keynote of Pragmatism: 'What can I do with it—how will it work out—what is it good for—how can I use it in my business life?' Surely an American twentieth century cry, isn't it? and Western American at that! It is the voice of the West demanding something that it 'kin git holt of' in morals, philosophy, and science. It demands the 'ready money' of action and doing, instead of the 'stage money' of airy, hazy speculation and imaginings about things that no 'feller kin git holt of.'"

The supreme effort of the Koreshan movement is to attract into the world of natural things, the hidden resources of the spiritual world; to bring about the descent of the New Jerusalem. This means simply that the highest ideals of the human race are to be realized in the world of natural relations. The Koreshan spirit, however, is not expended in the direction of giving impulse to the world of competitive business; for, applied in the world of industry and commerce, it does not endeavor to answer the question, "How much money is there in it?" but, "How much will my neighbor be benefited? How much genuine love is there in it?"

The Negro Problem

THE RECENT Springfield riots revived in the public mind, the horrors of the crimes of a low stratum of the black race in America, and the forms of terrible sufferings entailed upon the criminals through the ingenuity of the civilized savagery of the whites. Words cannot picture the true character of the basely sensual human form, which preys in its passion upon defenseless femininity; but to call an assaulter of women a brute, is a libel upon the animal kingdom; for animals are extremely virtuous. It is a well known fact that savages, uninfluenced by the white race, maintain no form of sex perversion. In savagery, the functions of the female are respected and guarded by rigid custom; and among the savages, sexual diseases are unknown.

One of the most severe arraignments of modern civilization, in its relation to the black race, we find in an article written by J. W. Lloyd, in the current *Ariel*, in which he contrasts the status of the Negro in Jamaica with that of the Negro in America:

"Is the fact that rape is almost unknown in Jamaica, where the Negro population enormously outnumbers the white, and yet is shown by the records to be one of the best behaved populations on earth, one calculated to throw any light on this question? There have been no burnings at the stake there to eliminate rape. Could the fact that the Negro is there certain of respectful treatment and of fair trial by law, have anything to do with his good behavior? During the days of the rebellion, when every able-bodied white man was away to the war, and all the women were left at home at the mercy of the Negroes, there was no rape. Why was that, if the Negro is a brute who cannot restrain his lusts even under fear of rope and fagot?"

The answer given by Mr. Lloyd is simply that the American Negro has been so long despised, disfranchised, beaten, shot at, knifed, and discriminated against in every way possible, besides being tortured and burned to death at the stake for crimes, the spirit of which has been infused into the race by the whites, that the very soul of the black race is in revolt, and seeks revenge by inflicting horrors upon the mothers and daughters of their relentless enemies.

Sound Socialism

THE VARIOUS brands of socialism are so divergent in their character that it is sometimes difficult for the ordinary mind to determine just what socialism really is. By some it is thought to be a dividing up of all property; by others, that the government will own everything, and the people work for the state; and others, that it is Christianity practically applied. The following paragraph from the pen of George Elmer Littlefield, in *Ariel*, sums up the situation concerning the secular phases of socialism, as tersely and truly as we have ever seen:

"But now comes Lyman Abbott, in his *Outlook*, saying: 'There is no science of economics (a phase of sociology) in the colleges,—we must go to the socialists for scientific economics.' Abbott is getting on! When he learns that socialism don't mean common ownership of everything; that we expressly claim that it means ownership and operation of all the means of production and distribution *that are social in their nature*—like a mill, or a railroad—industries that are now individual, but a society of men must operate; when he gets the old fog cleared in his thinker, and gets brave enough to brunt bugaboo of upper class frowns, in a few more issues he will talk straight socialism like the rest of us."

Speculation in Science

THE IDEA of the hollow globe at once arouses argument against it, in the minds of those first contacting it. We are often asked how we get around the idea that the earth is filled with molten matter, as shown by increase of temperature from the surface of the earth downward. We answer, the earth has no such molten interior, and never did have. Scientists themselves are now denying

such vagaries, and are now coming to hold that the fires venting through volcanoes are merely local—that under an active volcano there is probably not more than three or four cubic miles of molten matter.

Recently a new idea has developed, and that is that the interior of the earth is intensely cold, and that the surface is warmed through action of the sunlight, and chemical effects of elements in combination in the conglomerate mass constituting the accessible soil and geologic strata. The Koreshan idea is that volcanoes result from manifold causes: Mercurial discharges, alchemical action, electromagnetic combustions, and others. The following paragraph is taken from a recent issue of the *Saturday Evening Post*:

"One sees a workman in the street pour water upon a quantity of unslacked lime. It boils and smokes and a high temperature is suddenly developed, merely as the result of a chemical action. Similar reactions, it is argued, are continually in progress in the bowels of the earth, owing to the contact of water penetrating through the strata of the rocks, with mineral substances of various kinds. The water, of course, is supplied by rain, which seeps down through the crust of the globe to great depths. It will be noticed that this idea fits in with the theory that volcanic eruptions are caused by an inflow of water through cracks in the ocean bottom. In this way chemical reactions are engendered on an enormous scale, resulting in the sudden development of heat sufficient to blow off the top of a great mountain, or to cause an outpouring of molten stuff amounting in the aggregate, perhaps, to many cubic miles of solids."

Make the World Better

HUXLEY, the great English scientist, though agnostic and trustful in modern science, reposes confidence in the belief that the world may be made better through scientific processes. He little knows, however, that the physical world has already yielded the key to man, whereby human society may be regulated in accordance with known and applied principles and scientific formulas. He looks into the future for the discovery of the key, and thus hopefully remarks:

"There can be little doubt that the further science advances the more extensively and consistently will all the phenomena be represented by mathematical formulas and symbols. * * We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make a little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it. To do this effectually it is necessary to be fully pressed to two beliefs—the first, that the order of Nature is ascertainable by our faculties to an extent which is practically limitless; the second, that our volition counts for something as a condition in the course of events."

Black Magic of Science

FOR MANY YEARS, we have been in open antagonism to schools of so called science which have proven themselves inimical to human health and progress. We have strenuously opposed vaccination and kindred practices of medical men, not only as dangerous, but invasive of the personal rights of a great people. It is a marked tendency of liberal publications to point out the evils of modern medical

practice; and we are pleased to find in the *American Theosophist*, a forceful arraignment of doctors who engage in vivisection, serum poisoning, and vaccination. It presents a striking likeness between black magic and vivisection. In the one case certain omens were sought in vivisectioning animals and birds; in the other, certain information is sought, which might benefit those who subject themselves to physicians. The folly of bleeding is disclosed, and that of others discarded, as well as present adopted methods of the doctors. The closing paragraph of the article may not be uninteresting:

"A recent book by an occultist who has had some practice with a group of black magicians tells how, without the slightest compunction, they occultly utilized for certain purposes the vital forces of a young relative of one of them, when they knew it must soon result in her death. When the author made a plea for the life of the victim, he was gravely told that these experiments were in the interests of science, and that for such purposes a life could well be sacrificed! And that is the position of the vivisectioners today. They justify any sacrifice upon the false plea that it is for science, forgetting that when science loses sight of justice and mercy it is a dangerous and worthless thing. When the vivisectioner pretends to serve humanity by acts that are inhuman, he is not a benefactor. He is merely a black magician of science."

Scientific Atonement

VICARIOUS atonement has been strenuously tabooed by the more liberal leaders in religious circles, mainly for the reason that the processes of atonement are not understood by either the liberals or the orthodox clergy. The Koreshan idea of the atonement by the Lord Christ, is that he crossed himself with mortality, and became at-one with death, that he might raise men to immortal life in at-onement with the divine state. The process is that of washing in the *pure white* blood or life of the Deity—not on Calvary, but during the dispensation. The culmination of the work is in scientific application of law to life, which will purify the life and produce immortal men. Appropos of this subject, a recent writer observes that *pure blood* really cleanses from sin, and makes men sane and healthful:

"When a mortal comes to this point in spiritual unfoldment every atom, every cell, every nerve fiber composing the whole tissue of the human body, is changed and vibrates in harmony with the divine. To thus regulate the mind is to regulate the man. To allow the mind to run at random means disorganization and premature disintegration. The human body is the most concise, complete, and perfect instrument known to science. It is composed of elements that are united by the law of affinity. The chemistry of Nature is a subject for the student, glowing with interest, and is profitable beyond all conception. * * Selfish desires for forbidden fruit have manifested in various ways. They stir up elements within the man, causing constant confusion. This keeps the blood impure. The blood of an obedient son is very different from the blood of a disobedient one. When the blood is pure there is no transgression. Greed, pride, and selfishness are unknown. Thus it is that the blood of Jesus Christ, the perfect man cleanseth from all sin. This condition must come through obedience, not blind faith. Sin is transgression of law."

The Open Court of Inquiry.

THE EDITOR.

ANCIENT Gnosticism

"I am told that you are well informed in ancient religious lore. I have for some years been interested in learning who the ancient Gnostics were, and what they really taught. Such notices of them as have come under my observation have not been very satisfactory; they refer to the Gnostics as being heretics in the early Christian church. It seems to me that ancient Gnosticism was more than mere heresy—that it was a distinct species of religion, and perhaps originated more than nineteen hundred years ago. Hence, I take the liberty to ask you if you can tell me the names and publishers of books that give information about the Gnostics, their history and real doctrines, so far as known, from the date of their origin until the present time, if they anywhere exist."

Gnosticism was first known as such in the first century of the Christian dispensation; its origin was due primarily to the mental stimulus which the dissemination of the doctrines of Jesus and his Apostles gave to the world. The great power of primitive Christianity was recognized by the various religious and philosophic teachers of the time, and many could not resist the temptation of including some parts of its doctrines in their systems of philosophy. The first attempt at such work was made by Simon Magus, who came in contact with the Apostles very early in the history of their career.

The first complete system of Gnosticism was founded by Valentinus, who broke away from the church and flourished in Rome about the middle of the second century; while the second school in the order of development came through Marcion, who also had headquarters at the capital of Roman empire. Gnosticism stood on the border line, as it were, between Christianity and paganism; it was, generally speaking, a medley of Oriental theology, Greek philosophy, and Christianity. It was really the resultant of two processes starting from different directions, giving rise to the two general schools of the cult, one of which originated through contact of the church with pagan thought, and the other through the attempt of philosophers to harmonize Christianity with paganism. Gnosticism was therefore eclectic, and involved something from nearly every

system of that and previous ages. The system of Valentinus was philosophy adorned with borrowed gems from Christianity; while the system of Marcion was Christianity highly colored with pagan speculations and traditions, and Oriental symbolism and astrology.

Gnosticism was for the most part metaphysical, and finds its correspondent in modern times in theosophy and kindred systems; it was antichristian, though it pretended to teach a phase of Messianism. It was held that the divine Being could not in fact, become flesh, but that the birth, death, and resurrection of Jesus were mere illusions—that is, Jesus was but a phantom, a shadow as it were, who walked and talked with men. The Apostles had the influence of Gnosticism to contend with in their work; Paul called Gnosticism "science falsely so called," and John, when he declared that whosoever denied that Jesus had come in the flesh, or would come again in the flesh, had direct reference to the Gnostics as antichristian. The general school of Gnosticism, while exerting considerable influence during the first two centuries of the Christian dispensation, did not long survive the death of its founders.

Only one Gnostic work has been preserved—a poem by Valentinus, discovered during the past century, and published by Petermann of Berlin, Germany. Pressense's Heresy and Christian doctrine, of his series of four volumes entitled Early Years of Christianity, contains a history of the development and an exposition of the doctrines of Gnosticism. This work may be obtained from Hitchcock and Walden, of Cincinnati. Norton's History of the Gnostics was published in 1845 in Boston, and may perhaps be obtained from the Methodist Book Concern, Cincinnati, or from Messrs. Funk & Wagnalls, New York City.

Any church history contains a fair synopsis of the teachings of Gnosticism, as learned from ancient works and the writings of the early Christian fathers and apologists. Except for purposes of the study of comparative religions, however, a knowledge

of the tenets of such cults is of little value today.

Had Jesus Natural Brothers?

"Had Jesus any natural brothers and sisters? If not, what is meant by the following: 'Behold, thy mother and thy brethren stand without, desiring to speak to thee?'"

THIS QUESTION has been the subject of considerable discussion in theological circles—a question over which many a wordy war has been waged between Catholics and Protestants. We do not consider it to be of any great importance—and it is a fact that very little is said about it in the records of the life of Jesus. The discussion arose in the first place, because the Catholic church attempted to exalt the Virgin Mary to a high place in the scale of divine glory and power. Theologians who did not accept the Catholic view, attempted to refute it on the basis of the supposition that if Mary was the mother of other children, she could not have been the immaculate Virgin deified by the Catholics.

There are three general theories regarding the matter: First, the Catholic theory, in which it is held that Jesus was the only son of the Virgin, and that the "brethren" of Jesus were cousins or near relatives. The second theory is that Joseph was the father of children by a first wife, and that by marriage these children were half brothers and sisters to Jesus. The third theory is that other children were born to Mary, and that the later offspring were the Lord's natural brothers and sisters.

In view of this difference of opinion, let us note that there is very little evidence upon which the question may be decided; but we may remark that the conclusion that Jesus was the only son of Mary does not warrant the claim of the Catholic church that Mary is entitled to be exalted as a mediator between the Savior and humanity; neither does the conclusion that Mary was the mother of other children militate against the fact that Jesus was conceived parthenogenetically—that is, by the Virgin.

In the several instances in which the words brothers, brethren, and sisters are used in connection with the name of Jesus, translation is made from the Greek *adelphos* and its derivatives. *Adelphos* has two general definitions in the Greek lexicons: "Brother," and "near blood relation." *Adelphoi* is used by the Lord himself in his command to Mary Magdalene: "Go to my brethren, and say to them, I ascend to my father;"—"and Mary came and told the Disciples that she had seen the Lord." In Galatians i:19, the Apostle Paul remarks: "But other Disciples saw I none, save James, the Lord's brother." Concerning this statement, McKnight, the noted commentator, says: "The Hebrews called all near relations brothers. This James was the son of Alpheus by Mary the sister of our Lord's mother."

In view of the above, and in absence of direct testimony, we may conclude from the basis of correspondence that it is possible that Mary was the mother of other children. In a number of instances in the Old Testament it is said of patriarchs, after noting the birth of a particular son, a firstborn, specifically of divine origin, that they lived so many years and "begat sons and daughters"—on the natural plane.

We say it is possible that other children were born to Joseph and Mary—that is, she could have given birth to other children without changing the character of the immaculate conception; but our judgment is that as a matter of fact, Jesus had no natural brothers nor sisters after the modern conception of the terms; and that the use of these words is to be explained as referred to above—that *adelphos* applies to near relations as well as to children of the same parents.

The Waters of the Flood

"Will you please explain about the flood mentioned in the Bible? The waters prevailed upon the earth an hundred and fifty days. Where did the waters go when they receded?"

THE TWO great worlds, demonstrated in Koreshan Science as the physical cosmos and the human world, are correspondentially related, and are therefore analogous in their progress. The Bible refers directly to the events that occurred in the human

world; but it describes those events as though they took place in the domain of the physical cosmos, because it is written in the language of symbolism. The flood in the days of Noah was a flood of fallacy which inundated humanity. For Noah and his family, it was a flood of truth which saved them.

In the realm of the physical cosmos, that which corresponds to Noah's flood, are the various floods of common water that are occurring all the time. There never was a time when the physical world or earth was entirely covered with water; but there was a time when the human world of earth was inundated. The waters came from the openings or funnels of downflow of mental solutions. If one has due regard to the laws of correspondential analogy, difficult things in the Bible may be solved, and its described phenomena interpreted, by translating the sense from the domain of the symbols to the field of the actual things described, which in the case of the flood, are applicable to the world of man.

Greater Works and Rewards

"Jesus said the test of discipleship was that he would be able to do all that he (Jesus) did—heal the sick, cleanse the lepers, raise the dead, etc.—and greater things. KORESH claims to be more than a disciple. Can he come up to the test and produce the fruit?"

IT IS COMMONLY held that the power to heal diseases must necessarily be divine. We claim that even from the standpoint of the Scriptures, the working of miracles is *not* a test of discipleship, nor even an evidence of a divine mission, for the reason that there were many to come who could work such wonders as physical healing. There were to be false prophets and messiahs who should exercise the power of the great beast. (Rev. xiii: 12-15.) We are living in the time of the fulfillment of such prophecies. Thousands are seeking to imitate the work of the original Man; they are now nearly 2,000 years behind the times, for the Messianic work of the present day is not that of restoring men to mere mortal health.

The signs that followed them that believed at the beginning of the Christian dispensation were the signs that belonged to that particular period of divine progress. The test cannot be applied now, not only because fallacy has acquired the power to counterfeit the miracles of Jesus, but also because he

who engages in the work of this age will not make common physical healing a specialty.

What are the "greater works" of this age? They are those works which complete and mature that which was disseminated by Jesus at the beginning of the dispensation. Philosophy is great; science is greater. Fatherhood is greater than youth. Divinity was in its youth in Jesus. The wonders he performed were for the period in which he came, but greater works shall he do—he (not they) who comes as the Messianic successor, he (not they) in whom the divine mind amplifies so as to express truth in ultimates and perform the great work of making man immortal.

To those who can comprehend the Messianic work of the present time, the discovery, demonstration, and application of genuine science for the purpose of awakening or resurrecting that which was sown in the race at the beginning of the age, constitute a greater work than that performed by Jesus during his career in the natural world. The fruits of this dispensation are to be ten thousand fold greater than those manifested at the end of the Jewish dispensation; consequently, the work necessary to bring the great consummation is greater than the work of healing people of common ills. The test of truth at the present time is *not* that of "miracle," but scientific demonstration and opening of the understanding of the intellect.

Living Principles

"In an issue of THE FLAMING SWORD, it was said that spirits are nothing but living principles of good or evil, according to their attributes. I do not quite understand. Will you please explain?"

ONE IS WONT to look upon principles as existing in the abstract—as being nothing in themselves. Likewise, laws are conceived as being unrealities. Such conceptions are wrong. Laws are modes or rules of action, and inhere in existing, living things. Principles represent activities. If we consider the action of a thing as being in accordance with an inherent attribute,—why, that is the principle of the thing.

We may say we stand for principles. We mean that we stand for certain conceptions or *criteria*, which are in themselves living entities of the mind which frame and form our thoughts along given lines. A living principle is a principle or entity of life. Activity characterizes the living man. His actions may proceed from the basis of good or evil, according as his principles are true or false. If a man is principled in good and truth, the living entities of his mind and being are true principles of life.

THE PUBLISHERS' DEPARTMENT

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GUIDING STAR PUBLISHING HOUSE,
Evelyn Bubbett, Manager,
Estero, Lee County, Fla.

Little Words With Our Readers

IN TIMES of war the spirit of patriotism is aroused. Men enlist by the thousands at the risk of their lives, for they know that they may have to face the enemy and their deadly weapons. They know also that they must endure hardships of march and battle. They leave their homes and families and lines of business to defend the rights of their country and their countrymen. At home their families contribute as far as possible to the comfort of the soldiers. In Revolutionary days, the women busily engaged in spinning, sewing, and making clothing to send to the brave men, and they delighted to do it. Besides, they contributed powerful mental force in yielding their sympathies on the side of the struggling patriots. THE FLAMING SWORD represents an army engaged in a struggle against adverse conditions, against the old order of the world and the forces of fallacy which tend to perpetuate evil conditions. Engaged at the front are active workers in the promotion of this Magazine and the doctrines it sets forth. It claims that its cause is greater than that of mere country; that the issues are vastly more important, and its desired victories the more to be striven for. Again, it claims that the demands upon every one in sympathy with the movement, entail greater responsibilities than the demands of the spirit of political progress. This means that friends

of the cause have before them the great moral problem concerning the actual works that should manifest and attest their faith. The maintenance of such a work as this is no small matter; and its burdens should be distributed in such a way as to make them as light as possible on those who have so long borne them all. This means that there are golden opportunities for every friend to assist, financially and morally, in the promotion of this publication. It may be done most effectively through the sacrifice of some things personally enjoyed; because a little given in the spirit of self-denial has power which multiplies continually; so that the investment is not merely a few dollars in a good work, but one stores up in the bank of character and moral force, capital that yields compound interest.

Would you like to feel that you are a partner in the publication of this Magazine? You can be one if you act in accordance with the plan of subscribing for it for a life term, and investing, from a moral point of view, as much money in addition, and helping to spread its doctrines through personal efforts. If you send \$10.00 in one round sum, we will enter your subscription "for life." You would never have to renew. You would get the Magazine right along all the time, and save all bother about remitting every year. Or, if you send us 20 yearly subscriptions with \$20.00 cash, we will give you a "life subscription." These offers are worthy of acceptance by many of our friends. Donations in addition may be added at any time for the sake of the work itself. It is said that "the King's business requires haste."

Have you had one of our new Brain Charts? If not, you should by all means order one. We send them, paper sheets for framing, at 50 cents each; and backed by muslin and mounted on rollers for hanging on the wall, for \$1.00 each. Printed on the chart is the Key containing the names of the various organs and parts of the brain. Its study opens up to one a new field of thought, especially if one studies the articles in THE FLAMING SWORD, by the Founder

of the System. Millions of people live and pass away without ever knowing what is in their heads, though there are marvels there, which if one perceives in truth, emphasize the declaration of the Psalmist, that "man is fearfully and wonderfully made."

INTERESTING BOOKS AND PERIODICALS

The Mastery of Mind.—This is the title of a new work by the Rev. Henry Frank, a well known thinker along advanced lines. It is published by Messrs. R. F. Fenno & Co., 18 East 17th Street, New York City. The price is only \$1.00. But the book is worth a great deal more than that, for it is full of gems of thought. Mr. Frank is strikingly in accord with the Koreshan views in some particulars concerning the mind, as the following quotation will show: "The supposition is that a mind, by pure thinking, is void of physical relationship. This is erroneous; there is no thought without a brain vibration; no impulse without a nerve discharge or response. Hence the very act of thinking itself is a physical effort; and if the vibrations which emanate from it into the ethereal atmosphere shall impinge some brain responsive to it, the second brain will by reflex result catch the wandering thought of the original thinker." Mr. Frank takes issue with new thought schools, for he holds that all is not mind; and further, contrary to the usual new thought conceptions, the mind itself is to be mastered and made the builder of the character. Hence, the title of his great work, "The Mastery of Mind." Now, we want to say right here, that this is no dry treatment of physiology or mental science; but an original work, in which the author boldly strikes out with such clear expression of his views, as to entrance the reader, and he does not feel the reading of the book to be a drag, but a matter from which he cannot refrain until the book is finished; and then he wants to go over the book again—and he usually does so right away.

An Occultist's Travels.—Here is a work of absorbing interest, by Prof. Willy Reichel, a German author and traveler. The book is published by R. F. Fenno & Co., New York, and the price is \$1.00, with postage extra. The author is a devotee of experimental occultism as understood by Professor Zollner of Leipzig, the late Dr. du Prel of Munich, and others. The book is written in simple style of English, and one is inclined to think at the beginning that it is a dry treatment along the lines of spiritualism. But the reader is soon disabused of this idea, for he soon

discovers that the author is familiar with all phases of philosophy, both ancient and modern; and that he has been simply everywhere, and knows all the authors and speakers along occult, spiritualistic, and mental science lines; and that he is just as familiar with Orientalism, first hand, as he is of the theories of his own countrymen. Well, a reading of the book is like taking a journey with the author around the world, and being introduced to the men he writes about and the theories he outlines. So, it is a book of information about what the world believes concerning mind, the spiritual world, and concerning the phenomena witnessed by all peoples, in manifestation of spiritual powers.

The Stellar Ray.—This publication, a monthly magazine; was formerly known as *Suggestion*. Its character has changed considerably, being more in the line of astrology and other sciences than mental therapeutics; and it has increased in interest, therefore. Ella Wheeler Wilcox, Prof. Larkin, the astronomer, Dr. Hodges, and others, are contributors. The Astro Publishing Co., Detroit, Mich.

La Vita Nova.—We have before us the first number of an extraordinary semi-monthly magazine, entitled *La Vita Nova*. One of its editors, Miss Edith V. Gazella, is well known to us as a talented musician and writer, and a friend of our Movement. Her associate in the publication of *La Vita Nova* is Dr. Rodolfo di Monda. The entire contents are printed in Italian, and the subjects are along the lines of art and literature. A whole constellation of brilliant writers cluster about the names of the editors. Typographically the magazine is very neat, and readily commends itself to the artistic eye. Published at Rutherford, N. J.

New Thought.—The subtitle is "An Organ of Optimism." Wm. Walker Atkinson some years ago gave this magazine a great impetus. It is now edited by Franklin L. Berry and Louisa Radford Wells. It advocates the general phases of the new thought doctrines. Its attitude is liberal, and Mr. Atkinson still writes for it; also Mrs. Wilcox, Uriel Buchanan, Mr. Dresser, and other well known new thoughters. New Thought Pub. Co., 4651 N. Clark street, Chicago, Ill.

The New Life Theology.—The author of this work (published by the Fair Publishing House, Philadelphia; price \$2.00) is Dr. John Fair, who, having time and means at his disposal, devoted them to the study of comparative religions. He has traveled throughout the world, visiting the people of the world's great religions. He returned to America firmly convinced that the Christian religion was superior to all others. His works set forth his resultant views. His fundamental theological idea is not unlike that of KORESH. He builds upon the foundation emphasized by the Apostle Paul, which is "the Apostles and

Prophets, Jesus Christ himself being the chief cornerstone." Concerning Jesus the Christ, Dr. Fair says: "I discovered his identity when a youth, but when I told a friend about it, I am sorry to say, he told me I was mistaken, and it so shocked me that it took twenty years to regain my equilibrium and become bold enough to tell the truth about it again." He holds that his discovery, briefly stated, is this: "Jesus is essentially God, the Father Almighty. * * The Deity, the divinity and humanity of God are one. That is, God and Man are three essentially one and the same being, and the highest manifestation, expression and example of the Oneness of Man is Jesus, the divine Man." The new life, Dr. Fair holds, will sway the world with its spirit and usher in the Golden Age of universal peace and happiness. His book elaborates his views contingent upon what he considers to be the prime truth of life.

Farmers Wanted

WASHINGTON, D. C., Oct. 14, 1908.

WANTED.—3,000 practical farmers who would like to own homes of their own. The Government has nearly 200,000 acres of land lying under the various irrigation projects throughout the West for which water will be available next season. The farm unit on these projects varies in most cases from 40 to 80 acres of irrigable land, depending upon location. In many sections a tract of grazing land has been included in the farm unit wherever practicable, bringing the total up to 160 acres.

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The Making of Friends

A friend in the true sense of the word is about as rare a blessing as there is and the man that can boast two should be accounted among the highly favored ones.

Of course we all have many acquaintances and perhaps we refer to them carelessly as friends, but it takes more than a sunny day test to discover which of these has a right to be called a friend.

However, as long as our acquaintances are friendly we do well to regard them as friends and perhaps we may make them so with the passing of time for much in friendship depends upon ourselves. Emerson says: "The only way to have a friend is to be one."

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Published at Springfield, Ill.

Is a strongly edited Colored paper in the interest of humanity.

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We are not cowards, neither are we radical, but conservative.

ADDRESS

The Forum, Springfield, Ill.
E. L. Rogers, Editor Rogers & Barbour, Props.

Like love, friendship gains by giving and it is better to be critical of the quality of that which we give rather than that which we receive. If the friendship we offer is true and pure and deep it will draw to itself friendship of a reliable quality.

Too many people are busy with the idea that they should receive certain manifestations of friendship and they don't stop to consider that they have no right to expect it unless they are giving it also. If we are loyal friends we will have loyal friends, but if we are self centered and unreliable we will not draw friendship. When I hear anyone complain of the lack of friends, I feel like asking him what he has done to deserve so great a blessing. Perhaps if that side of the question were more generally considered there would be more true friends in the world. It is quite true that many people desire friends from selfish motives who would be much surprised to know that they did so. If you want a friend so you can talk to him of your own worries but won't listen when he is inclined to talk about his troubles you are wanting his friendship for a selfish reason and you should not be surprised to find that you have failed to win it.

Friendship cannot be forced. If those you have chosen for friends do not respond to your advances do not imagine you can make them so. You may indeed be able to win their friendship when you have qualified yourself for it, but never try to compel it. Wait patiently for your chance to be friendly in an acceptable manner and do not force yourself upon others, and you will not lack for friends.

—Modern Miracles.

Turn on the Power

Because you know about the uses of electricity and believe that it can be employed as a means of lighting your room, you do not expect the room to be light if you fail to turn the key that makes the connection. You might sit in the dusk and have a lot of faith in electricity, but that simple act is necessary before you will get any light. It does not lessen your faith to make the small effort to turn on the light.

Some people think about faith as if it took the place of action, but that isn't the right idea. Faith is a state of mind. Rightly considered faith should impel us to do our own part all the more assiduously rather than relax our efforts; but on the other hand it should enable us to relax our anxiety as to results.

We know that the power is there and that in response to our simple act it will follow the natural laws that govern it and the results will surely follow. The practical carrying out of our own part is what is needed to make our faith bear fruits.

It is a good idea to have faith, but it is needful to act upon it. "Faith without works is dead." We know that if we act upon our beliefs the results are assured, but do not imagine that we shall grow in faith if we do not act, or that we shall gain much as a result of our faith.

Estero Illustrated

Here is an opportunity for every reader of THE FLAMING SWORD MAGAZINE to obtain numerous views of the Koreshan Community and Town of Estero, Florida. We have issued a book of nearly 100 pages, entitled

The Koreshan Unity Co-operative,

containing over fifty half-tone pictures of the buildings, the Park landscape, and some of the people of Estero. This book will prove to be of deep interest not only to the people of Lee County and readers of this Magazine, but also to progressive people throughout the world. The various industries of Estero are described; also our Co-operative Works at Bristol, Tenn., where we are preparing to operate an extensive wood-working plant.

The book also outlines our practical plan of Co-operation, which will enable the creators of wealth to receive and enjoy the benefits of the same. There is opportunity for many people to become associated with us on co-operative lines. Our plan of co-operation is destined to sweep the nation and the world, for it is a great and practical reform movement for the benefit of the masses.

This is not a theoretical idea, but a system in actual operation, where you may enter at once, whether you have money or not. We are established in Florida and Tennessee, and negotiating extensive properties in Cuba and Honduras. Everybody should co-operate with us, whether Koreshans or not. Send 25 cents for a copy of the book at once, or \$1.80 for a dozen copies to use among your friends. Address,

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List of —

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 50 cts. per copy.

10 cts. each.—Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH; Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory, by KORESH. Ein kurzer Inbegriff der Koreshanischen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

5 cts. per 100.—What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geolinear Fore-shortening.

The total listed price of the above works, with 500 assorted leaflets, is \$1.82. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of only \$1.00. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, and THE FLAMING SWORD for one year for \$1.50. Or all of the Tracts and Leaflets for 10 cts.

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Confidence enables one to put such force into every act that failure is impossible, but the real source of this benefit lies more in the acts to which our faith leads us than in confidence itself. Believe in the force that is yours, but do something more than believe if you would like to see that force in action.—Selected.

Economic Facts for Practical People

The cost of a first-class battleship equals the valuation of all the lands and the one hundred buildings Harvard University has accumulated in two hundred and fifty years, plus all the land and buildings of Hampton and Tuskegee Institutes. A modern battleship becomes practically useless in fifteen years.

We have fought European foes only three years in the one hundred and twenty-four years since the Revolution. In every foreign war we made the first attack. With less danger from attack than any other nation, we are now spending more for past war, and preparation for future war, than any other nation in the world.

1. Since 1800 our population has increased twenty-two times. Our expenditure for armaments has increased two hundred and twenty times, while our danger has diminished.

2. We are spending sixty-five per cent of our national revenue for armament, pensions, and interest on war debts, and have only one third for Congress, the judicial and executive departments, coast-guard, light houses, quarantine, customs, post-offices, census, waterways, forestry, consular, and diplomatic service, and all other constructive work of the national government.

3. In four years we have killed by accident, largely preventable, eighty thousand more persons than perished by bullets on both sides in four years of civil war. Every year we destroy vastly more life and property by the internal enemies—ignorance, preventable disease and crime—than in all our six years of war with foreign powers. We are blind to the enemies at home and show an ignoble fear of supposititious enemies abroad who have never attacked us nor shown ill feeling toward us. Were we to put our taxes into the improvements of education, commerce and agriculture, instead of into explosives and new battleships, we would do a thousand times more for real defence.

4. Our agreement with Great Britain in 1817, to remove forts and battleships on our three thousand miles of northern frontier, ensured peace and thereby saved hundreds of millions of dollars in needless defence.—LUCIA AMES MEAD.

The Humorous Side of Things

A Lesson on Economy

A group of drummers were trading yarns on the subject of hospitality, says *Lippincott's Magazine*, when one of them took up his parable thus:

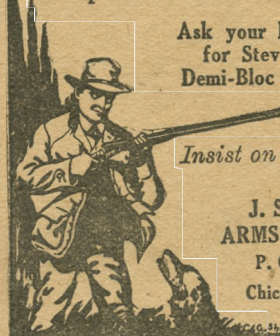
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"I was down in Louisiana last month travelin' cross the country when we kinder got lost in a lonesome sort of road just about dark, and when we saw a light ahead I tell you it looked first rate. We drove up to the light, findin' 'twas a house, and when I hollered the man came out and we asked him to take us in for the night. He looked at us mighty hard, then said, 'Wall, I reckon I kin stand it if you kin.'

"So we unhitched, went in, and found 'twas only a two room shanty, and just swarmin' with children. He had six from four to 'leven years old, and as there didn't seem to be but one bed, me an' Stony was wonderin' what in thunder would become of us.

"They gave us supper, and then the old woman put the two youngest kids to bed. They went straight to sleep. Then she took those out, laid them over in the corner, put the next two to bed, and so on. after all the children were asleep on the floor the old folks went in the other room and told us we could go to bed if we wanted to, and, bein' powerful tired out, we did.

"Well, sir, the next morning when we woke up we was lying over in the corner with the kids and the old man and the old woman had the bed!"

Why He Couldn't Help Her

A very pretty young woman slipped and fell on the stone steps in front of her father's house, spraining her knee. She disliked doctors, but the knee finally grew so bad that she was persuaded to call in medical advice. She wouldn't have this doctor or that one, but finally said she would consent to have called in a certain spruce looking young man carrying a homœopathic medicine case, who passed the house every day.

The family kept a sharp lookout, and when he came along called him in.

The young lady modestly raised her skirts and showed the disabled member.

The young man looked at it and said:

"That certainly is quite serious."

"Well," said the young lady, "what shall I do?"

"If I were you," he said, "I would send for a physician."

"But can you not attend to it?" asked the girl.

"Not very well," answered the young man. "I am a piano tuner."

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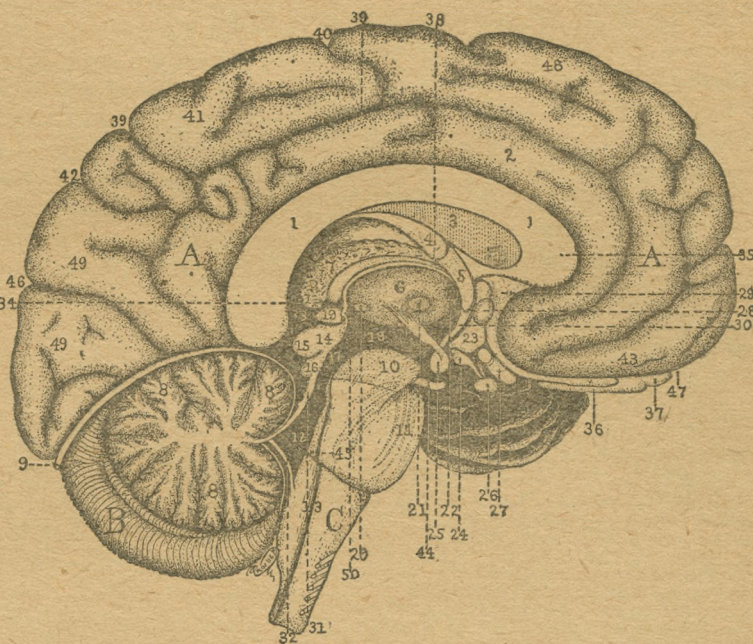
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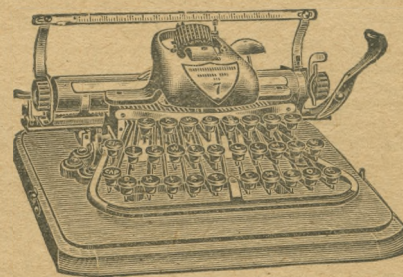
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